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Signs of the Times

PROTESTANT EPISCOPAL COOPERATION

AT the General Convention of the Protestant Episcopal Church, held in New York in October, some important decisions were reached—negative and positive. There was no definite action taken toward changing the name to "The American Church" or "the Church of America" and the motion to change the wording of the prayer for the conversion of "Jews, Turks, infidels and heretics," was lost. Perhaps the most important action taken from a missionary viewpoint—tho not so radical as was hoped—was the permission of this, the highest court of the church, to the Board of Missions to cooperate with other denominations in efforts to stimulate churches at home and to establish the Kingdom of Christ in all lands. The resolution was as follows:

"That the Board of Missions is informed that, in the judgment of the General Convention, it has full authority to take such steps as it may deem wise to cooperate with other Christian Boards of Missions in this country and elsewhere, in united effort to arouse, organize and direct the missionary spirit and activity of Christian people, to the end that the people of this Church may be enabled to discharge their duties to support the mission of the Church at home and abroad, through prayer, work and giving; provided that the expenses incurred in such cooperative educational efforts shall not be a charge upon the funds raised through the apportionment."

The Church Board of Missions felt it necessary to withdraw from official connection with the United Missionary campaign now in progress, because this sanction had not before been given; in all the mission fields the Church of England and the Protestant Episcopal Church of America have been the only important branch of Protestant Christianity that has refused to join in union movements for the purpose of more effective and economical missionary service. It is hoped and expected that this action of the General Convention will remove an obstacle to Christian union and progress.

The House of Deputies, in harmony with this spirit, also voted to cooper-

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions exprest, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

ate with the Federal Council of Churches of Christ in America, but the House of Bishops rejected the resolution. On this point *The Churchman* remarks: "This action of the House of Bishops will be a grievous disappointment to that large number of churchmen who, with all allegiance to the Church, and with all regard for the Church's historic traditions, yet have had reason to deplore her aloofness, and, in some instances, her lack of charity, toward other Christian bodies. The rejection of the resolution must inevitably prove a serious embarassment to our Commission on Faith and Order. . . . Is it our ecclesiastical pride and arrogance which prompts us to withhold from our brethren of the Protestant Churches any official recognition of their existence? If so, our efforts in behalf of unity had best be confined, for the time being, to our own constituency."

A resolution was, however, adopted by the Conference commending the work being done by the Federal Council of Churches, and recommending to the Commission on Social Service and the Commission on Christian Unity to send representatives to its meetings.

Speakers both in the House of Bishops and in the House of Deputies struck again and again the note of a wider outlook, of a broader conception of the mission of the Church to the world. The report of the Commission appointed three years before to bring about a world-wide Christian conference "on questions touching faith and order" was one of the most significant features of the program. It outlined the present-day movements tending toward Christian unity throughout the world, and showed the actual cooperation thus far obtained by the Commission both in this country and in Europe.

The Commission asked for the continuance of its existence, so that it may represent the Church at all times in the event that overtures for reunion are received by the Episcopal Church.

Furthermore, this General Convention registered a long step toward the recognition of social service as an essential phase of the Church's relation to the world. The Joint Committee on Social Service held meetings for a week, which included conferences on such subjects as "The Church and Industry," "The Church and the Rural Problem," "Cooperation with Secular Agencies," and "Education for Social Service." During the past three years the number of diocesan social service commissions has increased from twenty to seventy-five, and a growing number of parishes throughout the country have begun to relate themselves in some systematic manner to community welfare.

CIVILIZED NATIONS OBSTRUCTING CIVILIZATION IN CHINA

PRESIDENT YUAN'S expulsion of 300 members of the Chinese Parliament because they obstructed his policies, was not only a personal move against the followers of Dr. Sun Yat Sen. The revolution and the dissolution of parliament is a war of principles, writes Rev. Hugh W. White, of the Presbyterian Mission in Yencheng, Kiangsi. Yuan Shih Kai is the leader of the party favoring a centralized government, possibly even a new monarchy and a return of the Manchus. The other party, headed by Sun Yat Sen, is thoroughly republican in theory and

in practise. Dr. Sun has not the personal ambition of President Yuan and against the advice of Chinese colleagues and foreign advisers, he gave up his authority to throw his strength on the side of Yuan. Now Yuan, by his monarchical tendencies, and by connivance in the assassination of a prominent Republican and by dismissing 300 deputies and declaring martial law in Peking has shown his purpose to maintain dictatorial power.

The platform of the Ku Ming-tang, or people's party, stands for Independence, Republicanism, Civilization, while that of Yuan's party is for centralized power and military rule.

"The Republicans have thus far failed," says Mr. White, "for the 'five powers' have enabled Yuan to maintain control of the infant Republic. Yuan promised his right-hand man, Chang Hsun, that if he captured Nanking there would be no roll-call for ten days, allowing them to work their own will on the helpless non-combatants. With fiendish cruelty they robbed, raped, ravaged. Yuan rewarded this Chang with high honors. Civilization has had a set-back. The educated, traveled men are being put out of office everywhere, and their places supplied by pig-tailed heathen of the old school. While Dr. Sun was president, there were given strong guarantees of freedom of conscience, and preference to no sect. Now a strong effort is being made to establish Confucianism as the state religion, and thus discountenance Christianity. Under the genuine republicans in many cities the idols were removed. In Nanking and in Hsuchoufu they were taken out of all the temples. But when Yuan came into power they were all replaced with new idols and the temples were repaired. The five 'civilized' powers have forced China to revert to heathenism."

But God is working and we believe that the tide of events will be forwarded. In other lands it has taken a hundred years or more to establish liberty, and reactionary movements can not permanently hinder free government and free religion. In God's own time righteousness and liberty will prevail. In the meantime the people must be educated to know God and to know how to govern themselves and their land according to His laws.

OPIUM AND RELIGION IN CHINA

EVERY evil overcome is a new cause for thanksgiving. The baneful effects of opium on progress toward Christianity in China was indicated in an address by General Chang, president of the National Opium Prohibition Union of China, at the annual meeting of the Society of Friends in London. General Chang spoke with touching directness and simplicity on this burning question, saying in conclusion: "As to the harm caused by opium to Christianity in China, I will not refrain from telling you the truth about our fellow countrymen. They call the opium *'Foreign Opium'* and Christianity *'Foreign Religion.'* They regard the 'Foreign Opium' in the same way as the 'Foreign Religion.'" Of course, the opium was forced upon China by a foreign country and the religion was also forced upon us by a foreign country. As long as the 'Foreign Opium' is allowed to be in China, the 'Foreign Religion' is unwelcome to the people. Let the 'Foreign Opium' be banished

at once, then the 'Foreign Religion' will be gladly welcomed." The action taken at the recent International Conference on Opium, held at The Hague in July, was also encouraging.

Twenty-four governments sent delegates, mostly their ambassadors. All of these delegates signed the treaty then drawn up, and the signatures of nine other governments have since been obtained. There are still twelve governments which were invited to sign the treaty which have either refused to do so, or have failed to respond to the invitation. The treaty deals with the exportation of raw and prepared opium, with the manufacture of prepared opium and internal traffic in it, and with the question of the restraint and control of the sale and use of opium in foreign concessions in China. This is an official recognition of the fact that the opium evil is world-wide, and calls for international suppression, but the signing of the treaty does not mean the end of the curse. In the first place, the treaty has yet to be ratified, and this Great Britain and Germany refuse to do until several of the twelve remaining governments have signed. After ratification must come diplomatic agreement as to a date for the enforcement of the treaty. Public sentiment will be the most important factor in making this treaty effective, and to rouse this sentiment the forces of pulpit, platform and press must combine.

OPIUM AND FARMING IN INDIA

WHILE China is endeavoring to stamp out opium and Great Britain has finally consented to permit a cessation of the importation of the drug from India, the Indian Empire itself seems to be increasing in the use of the poison. In ten years the amount of opium consumed in India has increased 181,439 pounds. While the population in British India increased only 5½%, the opium increased over 20%.

The British government has, however, entered into an agreement to lessen the production of opium in India, writes Mr. Stanley A. Hunter, so that in a few more years not an acre will be under poppy cultivation. Some of the Indian princes are at a loss as to what should be done with their farm lands. As a result there has been an increased interest in scientific agriculture. Professor Samuel Higginbottom of the Arthur Ewing Christian College's department of agriculture, has found the people enthusiastic. He found that one of the rajahs had machinery which had not been used since its purchase four years before because he thought the oxen could not pull the plow. Professor Higginbottom surprized them by hitching four oxen and plowing the garden, in the presence of the rajah and his ministers.

"The Allahabad Pioneer," the best known daily paper in India, devoted two columns recently to a description of Mr. Higginbottom's new enterprise, and Brahman students of the college have begun to work with their own hands—a new thing in India.

REFORM IN THE PUNJAB

A MOVEMENT for religious and social reform is reported among the Sikhs of the Punjab. Idols have been removed from the Golden Temple at Amritsar, and polytheistic rites have been banished from daily life.

The new party of reform among the Sikhs is called Singh Sabha, or the Society of the Lions. Their motto is "back to the warrior prophet of the Sikhs—Guru Gobind Singh."

The new Sikhs, who are a vigorous military people, are steadily moving out of pantheism into theism. The religious reforms are accompanied by social reforms. A marriage bill passed by the Punjab legislative council has freed marriage from the contaminating influence of popular Hinduism, and there is an advance in the marriageable age. A high school for girls at Ferozepur promises much for the development of Sikh womanhood, and many young men attend the flourishing Khalsa College. The Khalsa educational conference gives direction to the educational movement. A large Sikh orphanage at Gujranwala is another illustration of the awakening social conscience of these people.

THE LAYMEN'S CONFERENCE IN ENGLAND

FIVE years of the Laymen's Missionary Movement in America have given it a recognized place with recognized power in the missionary campaign. Recently Great Britain has taken up the plan and has held the first British Laymen's Missionary Conference in Buxton, England. Certain features showed its distinctively British character—the telegram to King George, expressing the loyalty and good will of the assembled laymen; the statement of Lord Lamington, "We certainly could not hold our Empire together without the help of Christian missions"; the striking testimony from officers of both Army and Navy, who had been made enthusiastic for foreign missions by what they had seen in their service abroad. Just here the question suggests itself, whether the attitude of the American Government representatives in foreign lands toward American missionary work should not be made a matter of deeper concern on the part of the Church. Native Christians from Africa, India and China were among the most effective speakers at the Buxton Conference. Professor Baju of India asserted with emphasis that Christianity is not simply one among other great religions of the world, and that Jesus Christ is not simply one of the world's great teachers, but that He is the express image of the Father. The keynote of the conference was struck by Mr. Kenneth McLellan, when he said, "We can influence two generations, the generation that is, and the one that is to be. And it is our privilege to see that never again shall there be a generation of men who do not believe in foreign missions."

THE OUTLOOK IN ALBANIA

THE Balkan War has completely changed the whole Albanian question. It is resulting in freeing Albania from Turkish rule and so from Mohammedan domination, and leading Albanians have spoken freely of their intention to throw off Mohammedanism. They claim that they were made Mohammedans only by compulsion, and now that the compulsion is removed, they are free to adopt any religion that in their judgment is best suited to their needs. This religion, their leaders have stated, they believe to be Protestant Christianity. They have petitioned the Powers to give them a Protestant prince, and they are asking for Chris-

tian schools. Mr. C. T. Erickson, missionary of the American Board, says: "They say frankly they will not trust their boys and girls to other nations who would willingly give the whole nation an educational system free of charge, for political propaganda, of course. In half-a-dozen cities the local officials showed me school-buildings, once occupied by Turkish schools, in which Turkish will never again be taught; and they begged me to bring teachers and open these schools, promising us buildings free of rent, and all the boys and girls the buildings would hold."

There is a pressing need, not only for schools, but for medical work and for industrial development. Mr. and Mrs. P. B. Kennedy, who were expelled by the Greeks from Albania, have been given permission to return as soon as order is restored.

The Albanians are a people of fine qualities, naturally peace-loving, quiet, industrious, morally clean, intelligent, capable of a splendid culture, with a fine sense of honor and chivalry, lovers of home and children, loyal in friendship, full of sentiment, poetry, imagination, ready to follow new leadership into new life once their confidence is won.

A strong hold has been obtained by the American missionaries in the confidence and affection of the Albanians and the American Board feels that the present state of affairs there is a striking challenge to the Church and has a special bearing upon the Mohammedan question. The Moslem Albanians are particularly urgent in asking for mission schools. Many of the leaders declare that the future Church in Albania can not be Greek or Catholic or Moslem, but must be Protestant, with its emphasis on Christian education.

The significance of Christianized Albania to the Christianization of the Mohammedans of Turkey can hardly be over stated. The Albanian is held in high esteem by Moslems everywhere and will find an access to the confidence of the Moslems of Turkey. He can command a hearing, far beyond that which any Armenian, or Greek, or any member of an ancient Christian race can possibly expect.

A CENTURY IN THE SOUTH SEAS

SOME of the most notable evidences of the transforming power of Christianity are found in the islands of the sea. The early work of the London Missionary Society in the Society Islands was marked by enthusiasm, heroism, and patience. The first missionaries were sent out in 1796, and their ranks were soon thinned by sickness, murder, and death. It was over four years before enough of the language had been acquired to admit of preaching, and even then another twelve years elapsed before there was any sign of response to the message. On July 16, 1813, thirty-one names were recorded in the first church roll of the Pacific.

Now, in regions where barbarism reigned unconscious that it was barbarism, where language was positively without words to represent what are commonplace moralities and amenities with us, may be found in every village a church, a school, and a native ordained pastor.

The first century has been one of noble and effective pioneering; the second must be one of development and consolidation.

THE PRESENT CONDITION OF ISRAEL

A BIRD'S EYE VIEW OF THE JEWISH PEOPLE AND MISSIONARY EFFORT

BY REV. S. B. ROHOLD, F.R.S.G.S., TORONTO, CANADA
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THE year nineteen hundred and thirteen has given a new revelation of the tragic condition of the Jew. The tragedy shows the paradoxicality of the Jewish people not found in any other race. Here are a people, rich and poor, clever and stupid, wise and unwise, morally high and morally degraded, learned and unlearned, religious and irreligious, reverent and free-thinking, easy going and energetic, Zionists and anti-Zionists, at peace and at war at the same time, in a conflict that is not their own.

The Balkan War and the Jews

At the opening of the Balkan war the Chief Rabbi of the Turkish Empire made an appeal to the patriotism of all the Jews within the Turkish Dominion, to give of their very best —yea, to lay down their lives—to save their "Fatherland?" So the Jewish people all over Turkey and Arabia sent their noblest sons, and did all that was in their power to save the Empire. At the same time the Chief Rabbi of Belgrade made a powerful appeal to all the Jews of Servia to fight the terrible Turk, and save their "Fatherland?" Similar appeals were issued by the Rabbis of Greece, Bulgaria and Montenegro, and, loyally and enthusiastically, the people responded and went forth to the battle field.

Thus we are face to face with an extraordinary spectacular tragedy of 10,000 Jews fighting on different sides—killing one another to save their "Fatherland?" Has anything like this ever been known?

Come a little closer and view the appalling situation. The energetic Chief Rabbi of Salonica appeals to all to fight and save their "Fatherland?" (Turkey), exhorting them to disregard even life itself and never to surrender. Now Greece has become the mistress of Salonica. The very same Chief Rabbi tragically appeals to his people to become loyal Greeks, and consequently 80,000 Jews have in a day, without a murmur, ceased to be "Turks" and have become "Grecians!"

But what about the heroic Chief Rabbi of Adrianople, who actually fought with the soldiers, and did all in his power to resist the Bulgarians? When the victorious Bulgarian army entered Adrianople he received them with open arms. Later, when in their turn the Turkish soldiers retake Adrianople, the Rabbi, at the head of his people, receives them with manifestations of rejoicing! Where can a parallel be found?

Israel's Religious Condition

The same unparalleled condition is true in relation to Israel's religious condition. We may class them under three heads:

(1) *The Rabbinical Jew,* still holds

tenaciously to the Law of Moses, and to the so-called "Oral Law," which is Rabbinism, pure and simple. The Talmud, which contains the "Traditions of the Fathers," is of at least equal authority with the "Written Law of Moses." They are of the same standard, in every sense of the word, as the ancient Pharisees. Jesus is regarded as a false prophet, a blasphemer and deceiver; they abhor His Gospel, and the churches are considered unclean places. They still hold fast to the promises of God, and are looking for a complete restoration, and the coming of a personal, conquering Messiah to reign over them.

(2) *The Reformed Jew,* has no known creed. They follow neither the Bible nor the Talmud, but selections from the Old Testament and the Talmud, which suit their rationalistic minds, and which they pronounce compatible with modern thought and life. Their so-called reforms are so many and varied that their creed is practically a new Judaism. They assert:

(*a*) The world is not tainted with sin and there is no devil.

(*b*) There is no original sin, no fall of man, and, therefore, no need of vicarious atonement.

(*c*) They entertain no hope of a personal Messiah, but they expect the coming of a Messianic age, when humanity will enjoy the reign of righteousness.

(*d*) Their position toward Jesus and Christianity can not be easily summed up. In the face of modern thought and education, they can not turn a deaf ear to the tremendous claims of Christ, or ignore the fact of Christianity; so they graciously tell us, "We believe that Jesus was one of the greatest of prophets—a great moral teacher—one of the noblest of God's creations, with Moses and Isaiah. We do not give Him the attribute of deity, but of divinity, and there is a spark of divinity in us all."

(*e*) Further, they declare that all that is good and true in Christianity is neither original nor new, and until lately they have prophesied the overthrow of Christianity.

(3) *The Radical Jew.* Moses is to them a mere teacher, the prophets mere politicians, poets and orators. They deny all revelation and positive religion. In his official statement at the inauguration last year of the Liberal Synagogue in London. Mr. Claude G. Montefiore, its President, who is perhaps the most cultured and earnest Jewish theologian, declared:

"We have no creed, and we will have none. We have no narrowing cut and dry series of dogmas, no articles 13 or 39. We do not say, Believe this and that and you are a 'Unionist,' deny and you are not. We stand for a fresh and changed attitude toward authority, and especially toward that particular type of authority, which is of central importance in Orthodox Judaism, the authority of the Book and the Code. We accept nothing which does not seem to us good. The authority of the book, so far as it goes is its worth, and so far as that worth reaches, so far reaches the authority. The book is not good because it is from God. It is from God so far as it is good. The book is not true because it is from God, it is from God so far as it is true."

Mr. Montefiore elaborates his system of theology and ethics, and makes a very passionate appeal, con-

cluding with this emphatic declaration:

"The traditional conception of Judaism, both in theory and practice is, we think, doomed. It mixes up so much error with truth, so much of the obsolete with the living, that the erroneous and the obsolete clog and ruin the living and the true. The ivy is killing the tree."

Of their position toward Jesus and Christianity, it is still harder to give an adequate idea, for, contrary to all expectations, we find the same Mr. Montefiore in his book, "The Religious Teaching of Jesus," speaking about Jesus and comparing His teaching with that of the Rabbis and Prophets; he says:

"Herein we may at once observe that Jesus differs from, or as some would say, goes beyond, the prophets. 'More than a prophet is here.' None of them ask for renunciation or sacrifice 'for my sake.' The personal note, the personal touch, are wanting. But all these things are predicted of Jesus, and some of them, or all of them, may be historic! . . . 'Do this for my sake, be good for my sake, take this painful resolve, go through with this hard task, achieve this sacrifice'—'for my sake.' There was a new motive, which has been a tremendous power and effect in the religious history of the world. The devotion of the leader to his men and to his cause—Jesus shared it. The devotion of the led to their leader—Jesus inspired it. He kindled a flame which was to burn more brightly after His death than ever in His life-time. 'For Jesus Sake!' Of what fine lives and deaths has not this motive been the spring and sustainment! This must be freely and fairly acknowledged by all those who stand outside of the Christian sanctuary and are not called by the name of Christ."

This is, perhaps, the noblest eulogy from one of the greatest Jewish theologians, but it does not actually reveal their true attitude; for it must not be forgotten, that with all their "up-to-date" liberality and charity, and though in many ways they professedly accept certain Christian ethics, yet they are combatants more dangerous to Christianity than either Reform or Orthodox Jews.

Renan influenced and taught modern Jews to assume a friendly attitude, and to claim Jesus as their greatest teacher, and His ethical teaching as their own inheritance—a subtle attempt to destroy Christianity by leveling it to the position of a mere ethical religion like Judaism.

One of the claims of Radical Judaism is, that the Free Synagogue is established to save the young Jewry from the influence of the Christian missionary. The same Mr. Montefiore declared that, " 'Liberal' Judaism has been the salvation of Judaism for thousands in America." *The Jewish Chronicle,* the foremost English Jewish paper, commenting upon this, says:

"One has only to observe the extreme lengths to which it has been carried by such thorough-going Dissenters as Dr. Leonard Levy and Rabbi Stephen Wise, to see that all these saved people to Judaism in nothing except in name—they are at best nominal Jews, and *only for the time being.* To ethical culture, to Theism, to Unitarianism, their principles may accord, but not to Judaism as such. Those familiar with Dr. Levy's Sunday lectures do not need to be reminded that they may be Theistic and Unitarian—*they assuredly are not Jewish.*"

Such is the awful religious condi-

tion of Israel, which we have ventured to class, inadequately but conscientiously, under three heads. But what about the masses who belong to none of these?

The 6,000,000 of Jews in dark Russia—we must not even touch upon their awful, peculiar condition; for there lies, in the very nature of things, the most distressing, unconceivable chaos. To touch an isolated phantom that meets the observer's eye, in a few passing remarks would be unjust. We must, therefore, deal with these unhappy 6,000,000 Jews at another time. But with regard to the condition of the masses in Christian and enlightened lands, let us take the evidence of their own leaders, which is absolutely true. Rabbi Shanfarber of Chicago, says:

"We Jews have given religion to the world, but we have little ourselves. We gave God to the world, yet we have little of God in our hearts. The Jews are not studying their Bible—other people are studying it. Our tremendous indifference is our worst ailment. We are troubled with the teaching of agnostic atheism, Materialism and Christian Science."

Dr. Melamed, the eminent scholar of London, England, in his great book declares: "The Jews have now scarcely anything in common with the Jews of the Bible."

In his great induction sermon, the new Chief Rabbi of the British Empire, Dr. Hertz, makes this emphatic admission: "Hosts of our men and women of to-morrow are losing belief in Israel's future and are drifting into unbaptized Apostacy."

Mr. Israel Zangwill tells us in the *Jewish Chronicle* of April 4, 1913:

"The religion of American Jewry is not strong and separate enough to save the American Jews from absorption. The bulk of American Jewry knows more of Christian Science than of the Talmud, or even the Mosaic code. Thousands of the rising generation have never seen Phylacteries or carried a Palm Branch, or sat in a Tabernacle. In the new towns of the West the poor Jew drifts into the Church as easily as the rich Jew in the Eastern towns. In the *Jewish Gazette* of New York for March 7, 1913, there is a remarkable answer given by an emigrant to the reproach that he had joined an Episcopalian congregation. 'Why not,' said he, 'In the church I am told to be good; in the Temple I am told to be good. In the Church the organ is playing; in the Temple the organ is playing. In the Church Christian choir-girls are singing; in the Temple Christian choir-girls are singing. Why should we not all pray together?' Asked how he could believe in Jesus, he replied that a Jewish Rabbi had preached that Jesus was a great Hebrew Prophet; and the assurance he had received from the Episcopalian Rabbi, that stress was no longer laid on the immaculate conception, had set his conscience completely at rest."

This does not need any comment. No honest Rabbi or Jew will dare to tell us that all is well with Israel. Israel's spiritual needs are by far greater than Israel's temporal needs.

What Has the Christian Church Done for Israel?

As a Church, what have we done to lead these wanderers into better ways? What has the Church contributed to mold their life and character? It is rather melancholy to have to confess our neglect. But the Christian Church had to make this confession three years ago! The great Missionary Conference at Edinburgh, Scotland, declared in their Report of

Commission I: "The attempts to give the Gospel to this people have been altogether inadequate." So we also need not fear to frankly confess our neglect.

The Obligation to Preach the Gospel to the Jew

It is the imperative duty of the Church of Christ to preach the Gospel to the Jews, as well as to all other races of mankind. In fact, the Church exists, like her Master, not for herself, but for mankind. For the Church to exclude the Jew from her missionary program to evangelize the whole world, is to expect the Church to undo herself. "For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon Him." (Rom. 10: 12.)

The Jew can no longer say, "Leave us alone, for we leave you alone," for they do not leave us alone. On every hand the tenets of Christianity are roughly handled. In the *Jewish Chronicle* and the *Jewish World* a series of articles appeared by Rev. G. Freelander and Mr. Goodman, rudely assailing Jesus and the New Testament.

Some Christian theologians are afraid to touch on the question for fear of giving offense. On the other hand the Jew is not in the least concerned about hurting our feelings. Some time ago, while attending the General Ministerial Association at Winnipeg, Rabbi Levine, who was a member of the said Christian Association, made a bitter attack on Christian Missions. The attitude of Jewish leaders toward Christianity remains one of intense bitterness and open hatred, and there is scarcely a periodical that does not contain some of their uncharitable sentiments. To the Christians of to-day belongs the duty of teaching and exemplifying the life of Christ.

The Jews must learn that we know what ails them, and that we are intensely anxious to fill their spiritual emptiness with Christian feeling;

◦ MISSIONS TO THE JEWS ◦ STATISTICAL TABLE 1913 ◦

COUNTRIES	SOCIETIES	AUXILIARIES	STATIONS	OUT-STATIONS	MISSIONARIES				HEBREW CHRISTIANS	INCOME
					MALE	FEMALE	WIVES	TOTAL		
1 GREAT BRITAIN	30	8	135	12	314	269	81	664	166	$520,000
2 GERMANY	4	6	14	1	21	12	2	35	10	30,000
3 SWITZERLAND	2	--	4	--	5	--	--	5	4	10,000
4. FRANCE	1	--	1	--	1	--	--	1	--	2,500
5. NETHERLAND	3	1	4	--	5	--	--	5	2	4,000
6. SCANDINAVIA	3	1	9	3	17	12	3	32	7	22,000
7. RUSSIA	5	--	5	--	5	5	1	11	5	4,200
8. AFRICA	1	2	1	--	2	--	--	2	1	4,000
9. ASIA	4	--	4	--	--	8	--	8	1	5,000
10. AUSTRALIA	2	--	2	--	2	--	--	2	1	1,500
11. UNITED STATES	45	6	48	3	66	58	23	147	51	102,000
12. CANADA	7	1	6	1	15	8	4	27	15	33,500
TOTAL:	107	25	233	20	453	372	114	939	263	$738,000

that we bring them Christianity, not the fair-sounding, meaningless lip-phrase, which is their confession of faith, but a living Christianity of the heart, inspired by the living Christ of God. This living Christ is *the* only power to develop, to change, to renew and to grant the "New Life."

What the Christian Church is Doing for the Jews

There are some 107 Societies laboring among the Jews throughout the world, few of which are adequately equipped, manned or supported. The foregoing statistical table will give some idea of the number of workers, stations, etc.

The Character of the Work

In order to reach the Jewish people with the message of love, we must show them the reality of our message—unconditional, wholehearted, sincere love, without interest, is demanded. The Jewish people, above all others, are suspicious of Christians. Centuries of persecution, hatred and gross ignorance of the true principles of the Christian faith have implanted a national mistrust. The Jews, therefore, seek to find the Christ of God in the lives of the missionaries, before He will become a living reality to them. The character, devotion and spiritual power of the missionaries is really what a mission represents. The message which has entered their own life and soul is now entrusted to them, and this they must proclaim and exhibit in their life. At the same time the missionary must continually have before his mind Israel's peculiar position and clamant need. The reconciliation of Israel with Christ must be the continual, intense longing and burning desire of the missionary, at the same time remembering that the offense of the cross will not cease, for the Chief Cornerstone, our blessed Lord Himself, so precious to us who believe, is still to the disobedient a stone of stumbling and a rock of offense. There is, however, a possibility for us so to order our habits and activities as to "give none offense, neither to the Jews, nor to the Gentiles, nor to the Church of God."

All the organized missions to the Jews recognize the above to be most essential, and therefore we feel that their testimony is powerful and fruit-bearing.

The Attitude of the People

The influence of the Rabbis is less strong than we usually imagine. During the past year strong appeals were issued against Christian missions, in leading cities all over the world, and in some cities anti-missionary societies have been formed. But the common people practically took no notice; in some cases the appeals have rather helped to advertise the missions and their meetings.

From almost every Mission all over the world we hear of increased attendance of men and women, and the reverence exhibited at the different services has been most significant and encouraging. Women, especially, are taking a real, deep interest, and are inquiring more earnestly than ever before. Parents bring their children to Sabbath-school, and are speaking openly against the interference of the Rabbis. In some cases when Rabbis stationed themselves in front of a mission, thinking that their presence would hinder

some from entering the mission, they were utterly ignored, which is really remarkable, considering the fear which prevailed a few years ago.

The confidence which the missionaries have gained is most remarkable. It is a matter of utmost importance that better relations should be cultivated, and therefore, the results are most encouraging. The Hebrew Christian has not to face the bitter hatred and persecution he had a few years ago. We find that everywhere the common people have implicit faith in the sincerity of the Christian missionary, and they even contradict statements of the Rabbis. They declare openly that the motive of the Christian missionary is unselfish love for their souls, in obedience to the divine command of the Lord.

The most encouraging news comes from dark Russia. There the enlightened young men are earnest "Seekers after Truth," and the true spirit of inquiry has remarkably spread all over Russia. New Testaments and Christian literature have never, in the history of Jewish missions, been in greater demand.

Jewry is Religiously Hopeless

The Jews can not ignore these facts any longer. Therefore all the Jewish papers are alarmed and are scheming to keep the young Jew in the Synagog, and to combat missionary influence, which, they are forced to acknowledge, is most powerful. The *Canadian Jewish Times,* April 11, 1913, in a plea to counteract the missionary activities, makes the following remarkable admission:

"The missionary influence in the Ward has reached a high pitch among the Jewish children. The missionaries conduct sewing-schools and Sunday-schools, in order to attract the Jewish children, and at the same time accustom them to singing Christian hymns."

But more significant is the acknowledgment of the eminent Zionist organ, *Die Welt,* in an article on Jewish baptisms in Berlin in 1911:

"Two hundred and twenty-four Berliners left Judaism in that year, most of them identifying themselves with the Lutheran Church—this does not include children. Among them were persons of prominence—Dr. Otto Brahms of the Lessing Theater; the 'cellist, Dr. Heinrich Gruenfeld. Thirteen were physicians, four lawyers, eight engineers and three chemists. These are not dry leaves that are falling away from us," he continues, "but the very best." . . . "Well informed people know that in Russia there are to-day currents in Jewish life which are setting toward Christianity."

What are the Results?

It would be idle to attempt to measure results. Statistics may indicate the abundant labors of the workers, but they are no true index of fruitage that abides. It is very difficult to even approximately estimate the spiritual results indicated in the statistical table, but it is universally acknowledged that at least 2,000 Jews have been baptized each year since 1900. We can not measure the success of missions to the Jews by the number of baptisms. Many of the missions do not aim at baptisms and incorporation into the visible Church of Christ, but at evangelization only. Thousands of Jewish men, women and children have publicly confessed their faith in the Lord Jesus Christ, and have borne the burden which is still the

portion of Jewish believers in Christ. Many more, however, have become secret believers, lacking, alas, the courage for public profession.

The direct results are encouraging —yet the indirect results are most valuable and of utmost importance, for they have set before the people true Christianity as they have never known it before.

The Time to Favor Zion

Perhaps the most significant encouragement comes from the Hebrew Christian himself. There is a great longing, such as has never before been felt by the Hebrew Christians, for a real union. This influence has extended to all the missionaries, and now we find the different missions in London, England, and other parts of the world, are dropping their petty jealousies, and are uniting in a common effort. On the great Jewish Day of Atonement the different missions and missionaries have united in intercession on behalf of Israel. During the high festivals united services have been arranged, meeting at different missions alternately. Thus, we feel that the outlook has never been brighter in the history of Jewish missions. The strong desire of Hebrew Christians that their testimony should be effectual to Jew and Gentile, has been the cause of great discussion all over the world. Some have even wanted to organize what they called a "Messianic Jewish Movement," but the Hebrew Christians, as a whole, would not listen to the formation of any new sect, or even a revival of ancient "Ebionitism." Yet the Hebrew Christians feel that they are being absorbed within the Gentile Christian Church, which they feel is a great loss and a weakening of their testimony as Hebrew Christians.

The Hebrew Christians of Toronto, Canada, members of the Presbyterian Church, made this the burden of their prayers, and after waiting upon God, they petitioned the Presbytery of Toronto to grant them permission, and to help them organize the first Hebrew Christian church in Canada, under the name of the "Christian Synagog" (Presbyterian); the services to be Presbyterian, as well as in doctrine, but its members to be Hebrew Christians. The Presbytery unanimously granted the petition, appointing interim session, and on Thursday evening, July 24, 1913, amidst rejoicing and thanksgiving, the first Hebrew Christian Presbyterian Church saw the light, and is now an established fact. Its members are enthusiastic, and its testimony has become a power among Jews and Christians alike.

The Issue Unchanged

It is still Jesus Himself whom the Jews must accept or reject. The gulf between them and Christianity is practically as wide for the Reformed and Radical Jew as that which must be crossed by the Orthodox Jew, before he acknowledges the Lordship, Divinity and Messiahship of Jesus of Nazareth. However far they may have drifted, there still remains with them the inherent religious instinct, that capacity to appreciate great moral and spiritual truths, which has characterized them throughout their history, and, which, consecrated to the service of Christ, will enrich and revitalize Christianity itself.

Girls' High School — Dormitory and Dining Hall — Ladies' House

A FEW OF THE SEVERANCE BUILDINGS AT TENGCHOWFU, CHINA—A MODEL STATION

A MISSIONARY PHILANTHROPIST

A SKETCH OF THE LIFE AND WORK OF LOUIS H. SEVERANCE

BY REV. STANLEY WHITE, D.D., NEW YORK

Secretary of the Presbyterian Board of Foreign Missions

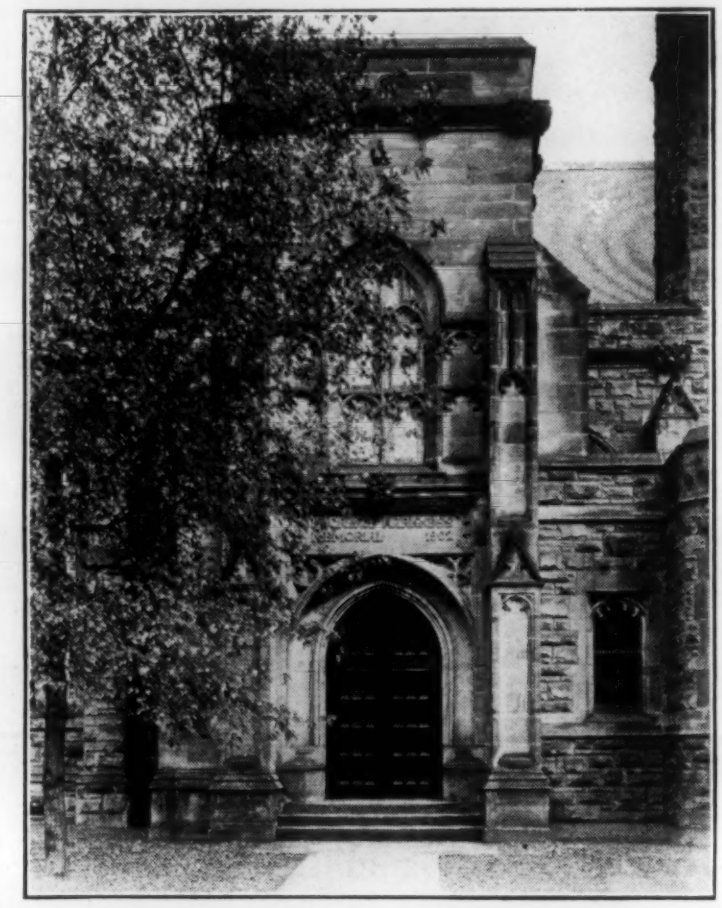
IN the death of Mr. Louis H. Severance the Christian Church has suffered a seemingly irreparable loss. A man of wealth and leisure, he consecrated both to the service of his Master. His ability to do this lay in the fact that he had first given himself to the Lord.

Mr. Severance was born in Cleveland, on August 1, 1838, less than a month after the death of his father, Solomon Lewis Severance. His mother was Mary H. Long, the only daughter of Mr. David Long, the first physician of Cleveland. She died on October 1, 1902, at the age of 86 years.

Like many another successful business man, Mr. Severance received his education in the public schools, from which, at the age of 18, he went into the Commercial Bank of Cleveland. With the exception of a short interval in 1863, when he enlisted in the hundred-day service, he remained in the bank for eight years. In 1864, he removed to Titusville, Pa., where he was engaged in business for ten years, and then returned to Cleveland. From 1876 to 1895 he was cashier and treasurer of the Standard Oil Company, in which at the time of his death he was a large stockholder. In addition to his Standard Oil interests, Mr. Severance was connected with many other financial enterprises, the success of which increased his ability to share in the work of God in the world. Mr. Severance was twice married, in 1862 to Fanny B. Benedict, who died in 1874, and again in 1894 to Florence Harkness, who died less than a year later. He is survived by two children, John L. Severance and Mrs. Dudley P. Allen, both of Cleveland. Mr. Severance was apparently well up to within a day or two of his death, when, on June 25, 1913, he was suddenly stricken at

his home in Cleveland and was taken away without suffering. He went to the reward which is reserved for those who have been faithful stewards in this world.

Such is the brief record of his life as it might be recorded in history. It is, however, only the background



FLORENCE HARKNESS MEMORIAL CHAPEL
Western Reserve University, College for Women, Cleveland, Ohio. Built by Mr. Louis Severance and Miss Anna M. Harkness

of a picture which is beautified by personal devotion and service which has rarely been equalled. It should be an inspiration to all other men who have been entrusted with large possessions.

In the first place Mr. Severance was a devoted church man. His formal membership was with the Woodland Avenue Presbyterian Church in Cleveland, with which he united in January, 1875, when it was a new enterprise. He was elected Assistant Superintendent of the Sunday-school in 1882 and became its Superintendent in 1897. He was an elder from the year 1884 until his death. There is, however, a story connected with this fact which should not be concealed. The Woodland Avenue Presbyterian Church not only claimed him as a member, but it found in him, whether present in Cleveland or away from the city, a most faithful and devoted servant. This church is one of those which in all large cities suffer from the fluctuation of population and the changing conditions of city life. Little by little there has grown up around it a great business center, bringing with it large numbers of people who need a church home but are financially unable to meet the responsibility. Devoted as they may be, the work would be impossible unless some one stood behind them. Mr. Severance's love and devotion for this church never wavered. He gave it his time, his thought and his support. He believed in its mission, and was ready to aid in carrying it out. It was a noble tribute to him that, at the Memorial Service on Sunday, September 28th, this great church was almost filled with those who had learned to consider Mr. Severance, not simply their benefactor, but their brother and servant for Christ's sake. Just prior to his death he had completed the renovation of the church, so as to include a gymnasium and the other equipments that belong to a people's church. He saw that the problem in his neighborhood was changing and, like a man of vision and wisdom, was ready to meet it.

Mr. Severance was also the servant of the church at large and was in-

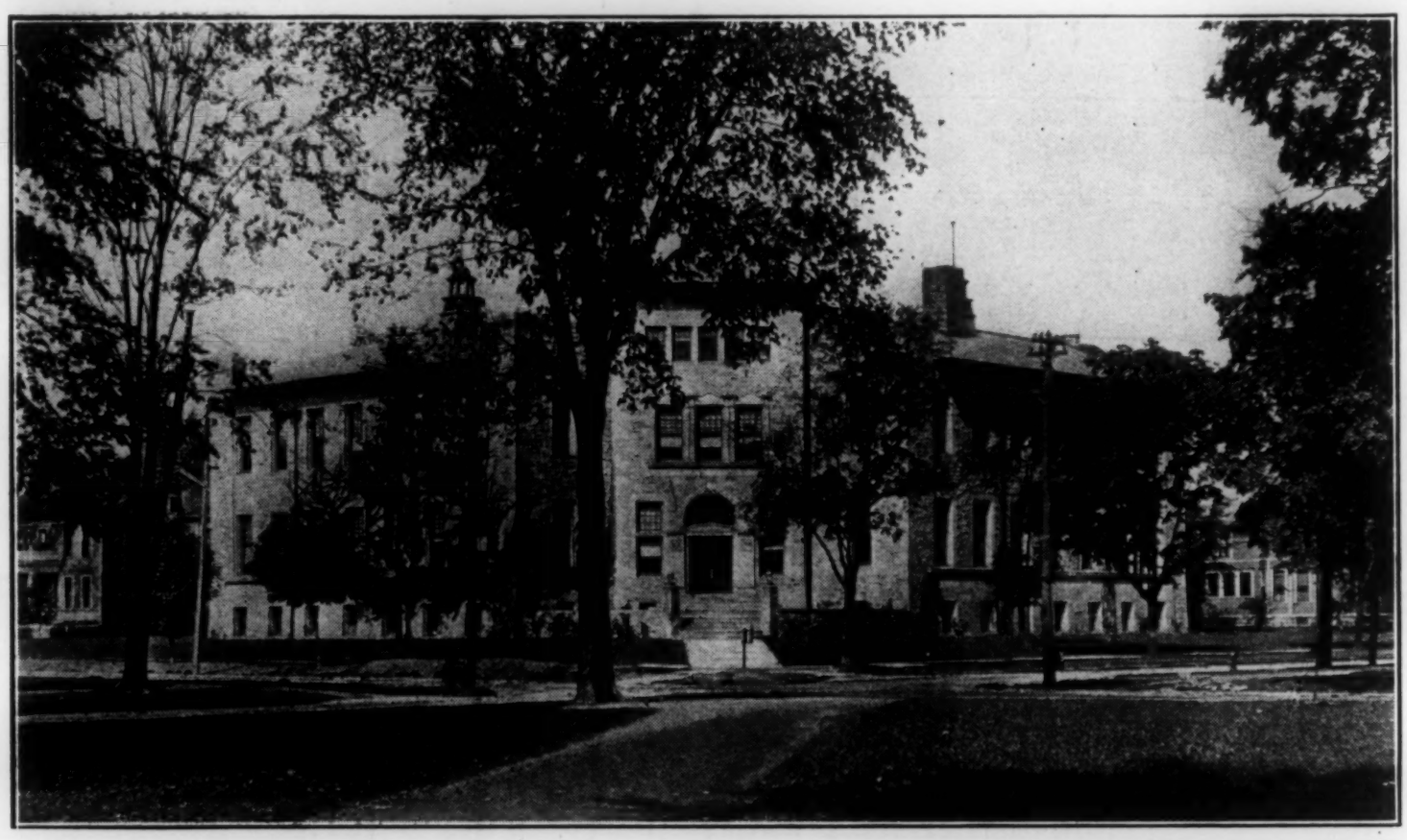
terested in all its enterprises. He was President of the Presbyterian Union in Cleveland from 1893 until 1903, was a delegate to the Ecumenical Conference in 1900, and was Vice-Moderator of the General Assembly in 1904. In addition to his interest in his own church he had also built the Boulevard and Mayflower Chapels in other parts of the city of Cleveland, which were both dedicated in the year 1897. His heart was large enough so that it did not expend itself only on the interests of his own town. Believing as he did in the church of Christ and that it must have an educated ministry and a strong, virile leadership, he threw himself with his accustomed energy into educational work. He was a trustee in Wooster and Oberlin Colleges, and in Western Reserve University. It was an experience long to be remembered, to see and hear at the Memorial Service, the presidents of three colleges, tell not only of his gifts, but also of the influence of his life and counsel in pushing forward their work. Mr. Severance was a faithful member of the Board of Aid for Colleges and had given large sums in its support.

THE SEVERANCE LIBRARY AT THE UNIVERSITY OF WOOSTER, OHIO

Our thoughts, however, must take a still wider range. From his boyhood he had been interested in missions. The source of his interest seems to have lain in the following circumstances: The Rev. Samuel Hutchings, who became pastor of the First Presbyterian Church in Cleveland, in 1831, had been a missionary in Ceylon with his wife, and had but recently returned on account of ill health. Through their influence, a young ladies' missionary society was formed in the Church, in 1832, and

continued until 1871, when it became merged into the Presbyterial Society of Cleveland. Through the influence of these devoted people there was created the atmosphere of missionary interest in which Mr. Severance grew. Another life also added intensity to this interest. Mrs. Sarah C. Van Tine Adams, a friend of the family, who went out to the Zulu Mission in 1834, returned after 15 years of service, and found a home in the family of Mr. Severance's mother. The missionary fervor flowed through her life to touch the life of Louis H. Severance, in whose home in Titusville she lived for two years.

In 1907, in his 70th year, Mr. Severance went to the Far East and spent 16 months in his missionary tour around the world. From that time forward foreign missions became with him an absorbing passion, and at the time of his death he was conducting a personal correspondence with the missionaries that would have overburdened a man whose heart was not ready to expend itself in this work. During the last 12 years he is known to have given about $500,000 to the work of foreign missions—probably but a small portion of the total amount, for one of Mr. Severance's common habits was to give in a way that would not be publicly known.

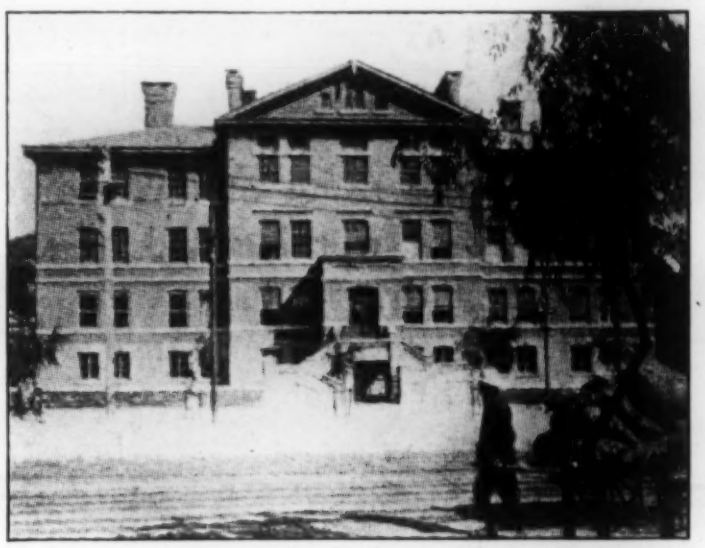


THE SEVERANCE CHEMICAL LABORATORY, OBERLIN COLLEGE, OHIO
The gift included land, endowment for building and for the clinic of chemistry

In estimating the value of such a life, it would be well to bring into the foreground several things. When Mr. Severance's death became known, the fact that he was financially a great force in philanthropic and mission work faded away in the sense of the personal loss that came to every one who knew him. He had a marvelous capacity for friendship and for attaching people to him by spontaneous goodness. Some one has said that large wealth means lonely living and that it puts a barrier between a man and his friends,

but Mr. Severance absolutely disproved the necessity for this. He had probably given as much to the Seoul Station of the Korean Mission of the Presbyterian Church as to any other one place. The Severance Hospital there was not only made possible by his gifts, but, humanly speaking, its future was dependent upon them. It is very significant then to read the statement published in the Seoul paper, which expresses the major thought in the hearts of the people. The following sentence is eloquent: "Late in June came the news of the death of Mr. Severance, the friend of missions, as he was of every good cause, as he was the friend of his Lord and Master, Jesus Christ, and of all that concerned the welfare of His Kingdom. Mr. Severance, however, not only befriended the Korean Mission, but was the personal friend of many of us, as he was of hundreds of other missionaries, no doubt, and doubtless they feel as we do, that he was our particular Mr. Severance." Thus did this noble man solve the problem which most men of large means have to face. He was not submerged by his possessions, and refused to live a lonely life.

Another characteristic of Mr. Severance was his capacity for genuine, human sympathy. In making his gifts, he was continually fighting between what he knew was his duty in the matter of careful investigation and discrimination and the appeal of his sympathies. He suffered with those who suffered. I recall a conversation in which mention was made of one in whom he was interested who was in trouble. His characteristic answer was: "Do not talk to me about that now, for I lay awake all last night suffering because of it." When I was in Canton recently I saw the beginning of a new school building that was being put up for the girls' work. It was the gift of Mr. Severance. When the question of rebuilding this school came up, he thought of those faithful workers who had devoted so much of their lives to the work and remarked: "They need help and I am going to help them." He sympathized with them, and his money did not harden his heart.



THE SEVERANCE MEDICAL COLLEGE, SEOUL, KOREA

Another characteristic of Mr. Severance was his marvelous capacity for studying the details of problems and thoroughly understanding them before acting. In making his gifts he was not content to base his action upon a general knowledge of facts or on the opinion of others. He would make personal inquiry of those who were in close touch with the work, and would ask for maps and plans of property, the location of the buildings in relation to the work, for the exact cost down to the last details, and he would put as much time and labor into his task as tho he were planning a busi-

ness operation. The meaning of this is clear. He took the capacity which was his as a business man and laid it in service at the feet of his Master. He believed that in the King's business there was a place for a man with business talents. This may well be a suggestion for those in the church who sometimes ask what opportunity there is for service. If men will really consecrate their business capacity to God, it is all that He would ask of them. It would be difficult to estimate the strength that has been imparted to the building of the Kingdom of God because of Mr. Severance's rigid adherence to this principle.

As a natural result of this characteristic way of working and of putting the best that he had at the service of God, Louis Severance knew the fulness of the joy of Christian life. At 74 years of age he still maintained his youthful enthusiasm. I never saw a man who seemed to be so enthusiastic about the thing he was doing and often asked myself how this could be explained. Generally, when men have amassed large fortunes and have satisfied every earthly desire, they lose enthusiasm. This man kept the glow of life because he made the major passion of his life the major purpose of God. Some men of wealth have a passion for art and some have a passion for travel. With Louis Severance the conversion of the world to Jesus Christ was his main thought. Enthusiasm means to be "in God." In a very real sense he lived in God and God lived in him. He was also able to act from the higher spiritual motives and was never diverted.

On a recent visit to the foreign field Mr. Severance asked me particularly to study educational questions in India and to discover why so many of the students passed through the colleges without openly making confession of faith through Jesus Christ. He knew there were great forces in India's life that hindered it, but he wanted to know the exact reason. He said: "We must never lose sight in all that we do that our purpose in being in the Far East is not primarily for education, but that it is for an education that may make men like unto God their Father." From this he could never be diverted. He never allowed the work to sink into mere philanthropy. He always lifted it into the high sphere of the spiritual.

This sketch would not be complete did we not speak of his constant desire to help those who were struggling to regain their place in life. At the memorial service in Cleveland, the story was told by one of the speakers of a visit which Mr. Severance made to a rescue mission in New York, when, without previous notice, he was asked to speak. The remarks which he made were indicative of the man's whole life. Taking as his theme the wonderful painting by Munkacsy of the "Descent from the Cross," he pleaded with those men to turn to Jesus Christ as the one power that could uplift them and that could give them a sense of forgiveness and a hope for the future.

Here was a man who successfully solved the problem of the right use of wealth. He was a great man because he mastered his money and did not let his money master him.

He refused to allow it to isolate him, to make him unsympathetic, and he never used it as an excuse for lack of personal service. He allowed all the appeals and duties from which some men try to escape to beat in upon his life that he might bear his share of the burden. He made God's purpose his purpose and kept the spiritual in the ascendant. All over the East and in America, there are buildings which are associated with the name of Mr. Severance, but of far more significance is the fact that all over the East there are men and women upon whose hearts are deeply written the name of Louis H. Severance. I believe, and say it reverently, that not in the building made with hands, not only upon the hearts of men, but in Heaven above, his name is also written as that of a man who mastered life for Christ's sake. As an inspiration to others, one pays this loving tribute to this noble man.

THE SUPREME NEED

By Dr. J. R. Mott

"When I made my first journey round the world I went home and wrote a book in which I laid great stress upon the need of an increase in the number of foreign missionaries. When I returned from my second tour, I laid stress upon the need of a great army of native workers, sons and daughters of the soil. When I came back from my third extended journey to the East, I was led to see that I had taken a very superficial view. What we need is not so much an increase in the number of missionaries, not so much a vast army of native workers; what we need is the discovery of the hiding of God's power and the secret of the releasing of that power. We need more workers through whom God shall have His opportunity. Here and there He is accomplishing through one worker what many workers could not accomplish where the hiding of His power is not discovered.

"Since then I have found the same thing exemplified all over the home field. God has His ways, and they are not always our ways. One of the most striking passages in the old Testament is the One representing God's eye searching up and down the world trying to find a man whose heart is right toward Him, that He might show His power through that man. The discovery of that secret is the great thing needed all over the world to-day in our Christian enterprise, the discovery of the secret which enables God to find the object of His quest, that He may realize His consuming desire and show Himself strong."

THE ORGANIZATION AND WORK OF THE CHURCH MISSIONARY COMMITTEE

FIELDS OF WORK

PHASES OF WORK

IMMIGRATION

1,000,000 A Year Coming

250,000 A Year Returning

OUR NATIONAL
PERIL
OR
OPPORTUNITY

The Churches Must Decide
WHICH

WHAT'S WRONG WITH MISSIONARY FINANCES?

1. ONLY 1/3 OF CHURCH INTERESTED.

CURE
1. Information
2. Sympathy with Christ

2. ONLY 1/3 OF CHURCH GIVING.

CURE
1. Weekly Offering
2. Annual Canvass

MISSIONARY GIFTS INCREASING

1. IN CANADA

Home and Foreign Missions

1909	$ 1,492,000
1912	2,500,181

2. IN THE UNITED STATES

Foreign Missions

1907	$ 8,449,693
1908	8,916,589
1909	10,086,216
1910	10,497,798
1911	11,030,715
1912	14,942,523

FROM "THE MISSIONARY REVIEW OF THE WORLD

SOME CHARTS USED BY THE UNITED MISSIONARY CAMPAIGN

The charts, 2 ft. x 3 ft. (on cloth), may be obtained from the Laymen's Missionary Movement, 1 Madison Avenue, New York.

THE MEN'S UNION MISSIONARY CONFERENCE DINNER AT ATLANTIC CITY, SEPT. 27, 1913.

AROUSING THE CHURCH IN AMERICA

PLANS FOR THE UNITED CAMPAIGN FOR HOME AND FOREIGN MISSIONS

BY WILLIAM B. MILLAR, NEW YORK
General Secretary of the United Missionary Campaign.

ON the one hundredth anniversary of the birth of David Livingstone, that great apostle to the dark continent, a notable missionary decision was reached. On that day (March 19, 1913) representatives of the Home and Foreign Missionary Boards of North America met in New York City for prayer and conference and decided unanimously to cooperate in a united missionary campaign to bring the world-wide missionary needs and opportunities before the Christians of North America. This conference had been preceded by several weeks of earnest consideration, so that the action represented the careful thought of the leaders of the missionary enterprise.

It was clearly recognized that the cooperation of these forces would mean greater efficiency and economy of time, money and effort in the cultivation of the home base; that all the forces combined could bring a much stronger impact upon a community than could be brought by communions working separately, without reference to each other's plans. Wasteful or ineffective methods in missionary work should no more be tolerated than in the ordinary lines of business. The present world situation demands methods and plans that promise largest results. The needs are too great and pressing for anything less effective.

To plan and conduct such a continental campaign, a central committee was organized, composed of 80 members, representing the different Home and Foreign Mission Boards. The following officers were elected: Rev. Arthur J. Brown, D.D., secretary of the Presbyterian Board of Foreign Missions, chairman; Rev. H. C. Herring, D.D., general secretary of the Congregational Home Missionary So-

ciety, vice-chairman; Mr. Eben E. Olcott of the Reformed Church of America, treasurer, and Mr. William B. Millar, of the Laymen's Missionary Movement, secretary. An executive committee was appointed to look after the details of the campaign. S. Earl Taylor, LL.D., secretary of the Board of Foreign Missions of the Methodist Episcopal Church, was appointed as chairman and Rev. Charles R. Watson, secretary of the Board of Foreign Missions of the United Presbyterian Church, was made vice-chairman. The United Presbyterian Church was also asked to give the services of Mr. George Innes as one of the general secretaries of the campaign. In the interests of economy it was agreed to use existing agencies so far as possible.

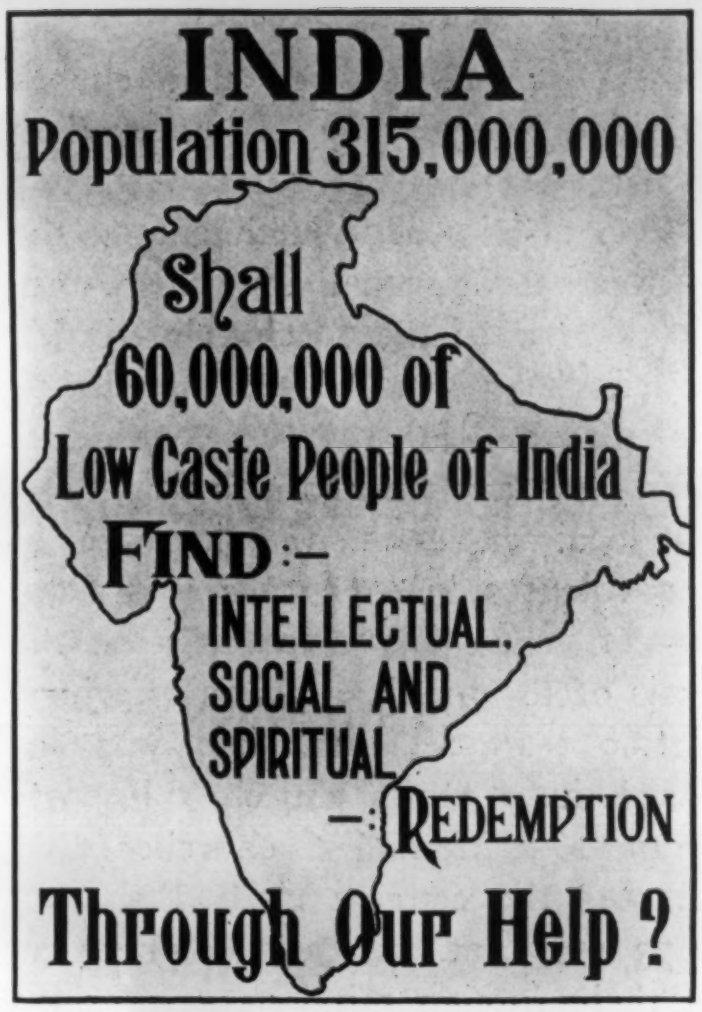
This campaign is intended to promote the entire missionary work of the church at home and abroad, and the effort will be made to enlist the entire membership of all denominations. Emphasis will be placed upon fundamental spiritual requisites for abundant Christian life and for fruitful Christian service.

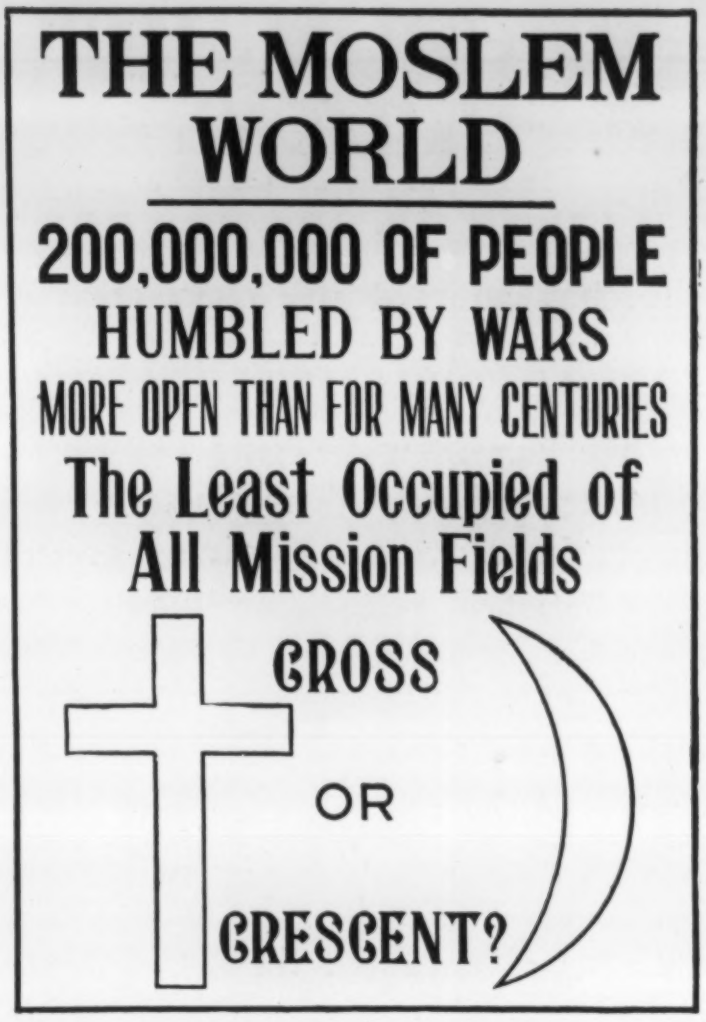
During the first season—September to February—plans have been made to hold interdenominational conferences in which will be presented more adequate methods of missionary education in local churches and better methods of finance. These conferences are to lead up to a nation-wide simultaneous "Every-Member Canvass" in March, 1914, in as many denominations as can arrange to undertake it at that time; the month of February to be devoted to special denominational effort in lining up the churches for this canvass.

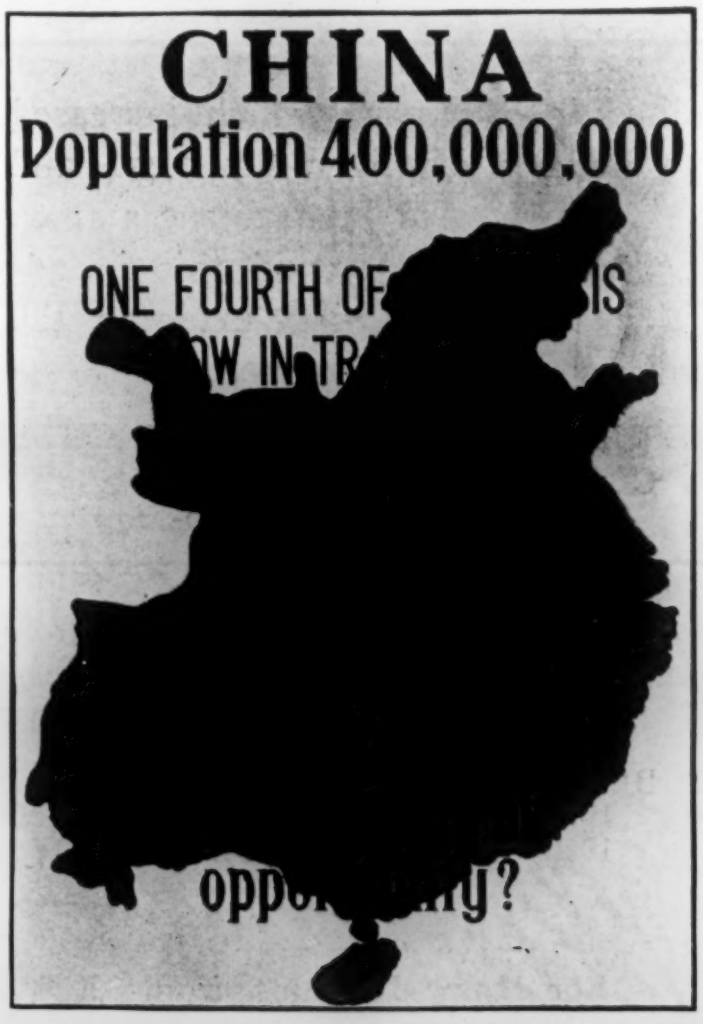
The organization and direction of these interdenominational conferences has been intrusted to the Layemn's Missionary Movement, and the Missionary Education Movement has been asked to formulate a plan for the educational features. Already some 500 conferences have been arranged for the autumn and winter. The reports indicate that, with but few exceptions, there has been a good attendance and a deep interest awakened in the conferences already held.

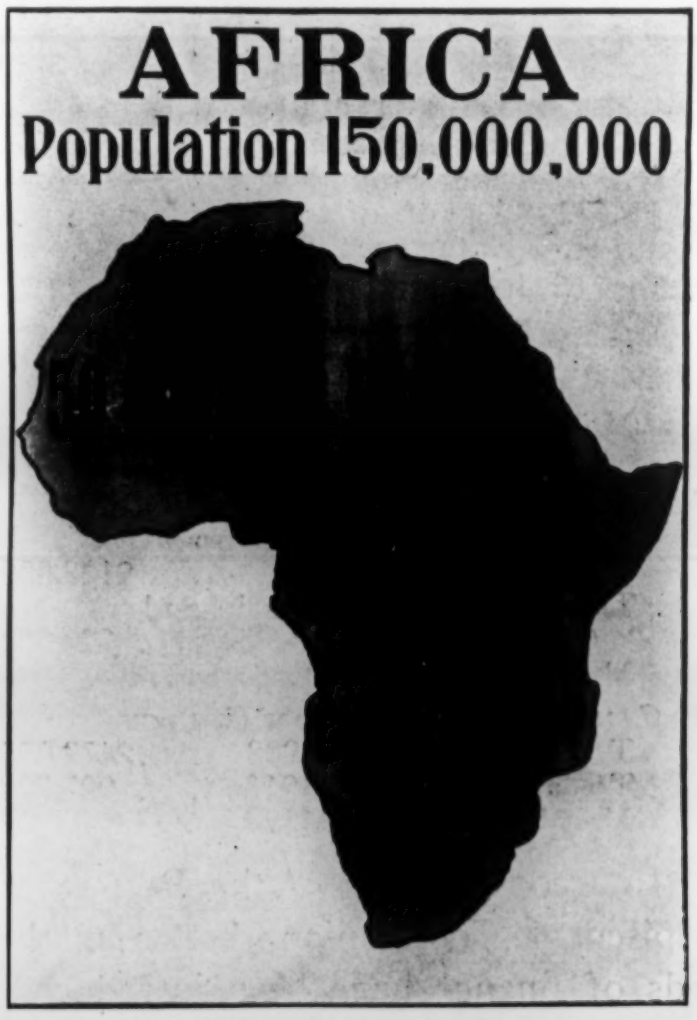
The educational plans for this year include the study of the home mission field in the autumn, with special emphasis upon the question of immigration. Dr. Shriver's new book on this subject is recommended as the text book, and after the first of January foreign fields will be emphasized with the study of Mr. Sherwood Eddy's new book on "The New Era in Asia." The four chapters of Mr. W. E. Doughty's "Call of the World" will form the basis of discussion groups for men and for the midweek meetings during one month.

The simultaneous personal canvass for missions has many advantages. It is not a new plan, since three denominations have already tried it with most satisfactory results—educational, financial and spiritual. Under this plan the United Presbyterians have increased their gifts for missions and benevolences from $552,347 in 1910 to $739,452 in 1913—and this does not count the offerings of the Women's Missionary Society. The total giving in the entire communion for outside objects averaged $6.10 per member per year. With this also came an increase of gifts for the current expenses—as is









IMPRESSIVE CHARTS AND MAPS USED IN THE MISSIONARY CAMPAIGN

These charts, in colors, on cloth, 2 ft. x 3 ft., may be obtained from the Layman's Missionary Movement, 1 Madison Avenue, N. Y.

always the case. "There is that scattereth and yet increaseth."

What has been the result in other churches? Two hundred and fifty of the Southern Presbyterian churches adopted the every-member canvass with the result that they have given over $7.00 per member to benevolences, while the strongest churches of the denomination not using the canvass, are giving at less than half that rate. The spiritual results of this movement are shown by the fact that these same 250 churches also showed last year a marked increase in the number of conversions. Throughout the denomination there has been a steady advance in the amounts given under the better financial plans. The offerings for foreign missions alone increased from $420,602 in 1910 to $631,069 in 1913.

RESULTS IN DENOMINATIONS

1. United Presbyterian Church
   To all Missions, 1912 . . . $580,169
   To all Missions, 1913 . . . 739,452
   Membership, 142,081; with women's societies . . . 853,569
   Average per member to Missions, $6.11 (29 per cent. of total); average per member, all purposes, $20.97.
2. Southern Presbyterian Church
   To Foreign Missions, 1907 . $276,263
   To Foreign Missions, 1912 . 501,412
   To Foreign Missions, 1913 . 631,069
   Membership, 301,000.
   Gain in six years, 129 per cent.
3. Baptist Church
   To all Missions, Ontario and Quebec, 1908 . . . . . $103,000
   To all Missions, Ontario and Quebec, 1913 220,000
   Membership, 55,000.
4. Canadian Presbyterian Church
   To all Missions, 1908 . . $472,075
   To all Missions, 1913 . . 927,728
   Membership, 301,465.

In 1,200 parishes of the Protestant Episcopal Communion, better methods of finance have been introduced, with the use of the duplex envelopes and a weekly basis of giving. To this fact the *Spirit of Missions* credits, in part at least, the fact that the Board of Missions of that church received last year $95,688 more than in the preceding year.

One district superintendent of the Methodist Episcopal Church reports that 60 out of the 72 churches in his district have adopted the new financial plan and in every case with success. In addition to providing for all local expenses, the increase in benevolences in each case was from 20 per cent. to 600 per cent. on the basis of the previous year's offerings. Better than all, new life was infused into every church. Reports from 165 Methodist churches that adopted the canvass method showed a 73 per cent. increase in one year in their foreign missionary offerings —from $66,395 to $115,479. At the same time their gifts to home mission work increased 52 per cent. and to the Women's Board, 30 per cent.

The Baptists of Cleveland last year united in a canvass which increased the number of givers by 1,474 and the total gifts for benevolences from $33,807 to $45,891, and this in addition to private gifts made in the canvass of some $40,000.

RESULTS—GROUPS OF CHURCHES

24 Cleveland Baptist Churches
   Added 1,474 new subscribers.
   Secured from churches . $45,581.00
   From individuals . . . 40,000.00
   Total for Missions . . $85,581.00
   Average per member . . 12.13

22 Buffalo Methodist Churches
   1909 To Foreign Missions. $ 7,502.00
   1910 To Foreign Missions. 17,023.00
   Gain, 127 per cent.

18 Presbyterian Churches
   For Home Missions, from $20,969 to $35,119.
   For Foreign Missions, from $11,161 to $21,336.
   For Current Revenue, from $82,268 to $110,935.

Through the annual canvass the Baptists of Toronto have more than quadrupled their missionary output in the last six years, increasing from $23,000 in 1907 to nearly $100,000 this year. The Presbyterians of that same city in the same period increased their missionary offerings from $62,000 to $132,000.

RESULTS IN ENTIRE CITIES

GREENSBORO, N. C.	
To Foreign Missions, 1909	$7,304
To Foreign Missions, 1913	16,094
BUFFALO, N. Y.	
To Foreign Missions, 1909	$36,000
To Foreign Missions, 1912	56,000
RICHMOND, VA.	
To all Missions, 1909	$118,213
To all Missions, 1913	181,287
TORONTO, CANADA	
To all Missions, 1907	$175,000
To all Missions, 1908	236,088
To all Missions, 1909	363,697
To all Missions, 1910	410,000
To all Missions, 1911	441,194
To all Missions, 1912	479,000

These illustrations could be multiplied many times, for it is universal testimony that the new plan works wherever it is given a fair trial. At the same time the reports show increased gifts to local expenses, missions and benevolences, an increased interest on the part of laymen, a restoration of backsliding or lapsed members and a general quickening of the spiritual life of the church. In one canvass the pastor reported that 200 members whose interest had died out were found and brought back into the active life and work of the church.

Similar reports of enlarged giving and of increased blessing as a result have come from many churches that have put "system in the place of spasm," so that it is not a stretch of faith to believe that the united campaign will not only increase largely the offerings from the churches but will result in untold spiritual blessings to those communions that persistently and faithfully adopt its program.

RESULTS—INDIVIDUAL CHURCHES

A RURAL CHURCH, Dunkerton, Iowa, Membership, 52.

	Current Expenses	All Benevolences	Total
1910—Old plan	$220	$5	$225
1911—New plan	635	75	710
1912—New plan, second year	900	202	1,102

A VILLAGE CHURCH, South Framingham, Mass. Methodist Episcopal. Membership, 200.

	All Benevolences
1910—Old plan	$150
1911—New plan	228
1912—New plan, second year	547

A LARGE CITY CHURCH, Toronto, Canada. Bloor Street Presbyterian. Membership, 1,100.

By the old plan	$6,000
By the use of the Duplex Envelope	12,000
By the Every-Member-Canvass	16,000

It is no light task to change the methods now in operation among more than 20,000,000 of church members. This work is not to be accomplished in one year or in two, as was clearly recognized by the official action taken at the first conference on the 19th of March, where the following declaration was passed: "This united campaign is not for this year only but it is to be a comprehensive and sustained effort, with such developments as may prove necessary, to lead the whole Church out into the discharge of its total missionary duty, in this crisis hour of national and world history."

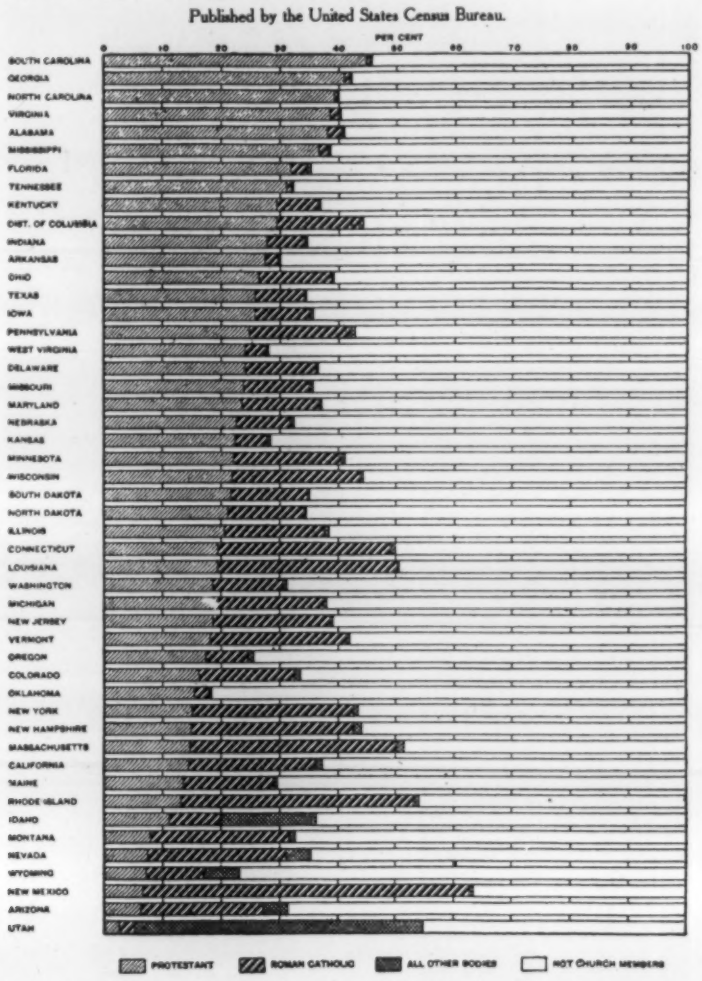
As a result of this conviction and this action the Laymen's Missionary Movement was requested to take at least three years to cover the country with the interdenominational conferences. Those scheduled for the

first season are for the most part east of the Mississippi River, with the exception of a series in California. Many of the smaller places, that have generally been overlooked

A STRIKING ARGUMENT FOR HOME MISSIONS

Showing proportion of the population reported as Protestant, Roman Catholic, and "all other" church members, and proportion not reported as church members, for each state and territory.

Published by the United States Census Bureau.



in past campaigns, will be visited. By deputation or extension work to adjoining territory it is planned to carry the message of this united effort to every church in each district, including the most obscure country parish.

Twenty teams of speakers; with four men on each team, have been organized to conduct these two-day conferences. They will aim to place before the missionary leaders of the local churches the immediacy of the present opportunity at home and abroad, the inadequacy of the educational and financial plans in vogue to-day, and the larger plans and better methods which if adopted and put into operation will go far toward solving the pressing missionary problems. It will be made clear, however, that method alone is not sufficient—that only as a deep spiritual revival and uplift shall come to the churches will they be in a position to "scale the heights." The speakers on these teams are secretaries of mission boards and kindred organizations, prominent pastors, laymen and missionaries. The appeal will also be made through the eye by striking charts which express forcefully the missionary ideals of the Church, the present-day call of the fields and the response that has already been made to the call.

The message of this campaign will be strong and positive. As already intimated, it will be a *unified* message, presenting the Kingdom outlook rather than the denominational. This should do much to increase the unity of the Christian Church in the accomplishment of its great task. It will also emphasize the world-view of missions and the oneness of the campaign—home and foreign.

HOW THE METHODIST CAKE IS CUT
The percentage of missionary gifts used in various fields and for administration.

MAP SHOWING THE UNITED MISSIONARY CAMPAIGN IN ONE DISTRICT

This represents the work of two teams in the Pittsburg Division—Meetings in 70 towns, Oct. 12 to Feb. 18

You can do
more than Pray
AFTER
You have Prayed:
But you cannot
do more than Pray
UNTIL
You have Prayed.

The
RESOURCES
OF GOD
ARE PROMISED
ONLY TO THOSE
WHO UNDERTAKE
The
PROGRAM
OF GOD

LIFE
Is
MOST WORTH
LIVING TO HIM
WHOSE
WORK
Is
MOST WORTH
WHILE

THE WORLD FOR CHRIST
IN THIS GENERATION

PRAY	1. FOR MORE LABORERS 2. FOR GREATER HARVESTS
STUDY	1. THE WORD OF GOD 2. THE FACTS OF MISSIONS
PLAN	1. WORLD-WIDE EVANGELIZATION 2. CHURCH-WIDE ENLISTMENT
GIVE	1. PROPORTIONATELY AND WEEKLY 2. "EVERY ONE OF YOU"
SERVE	1. GOD BY HELPING MEN 2. AT HOME AND ABROAD

THIS IS
THE ONLY
GENERATION
WE
CAN REACH

STEWARDSHIP
I · will · place ·
no · value · on ·
anything · I · have ·
or · may · possess ·
except · in ·
relation · to · the ·
KINGDOM of CHRIST
David Livingstone

The
LIGHT
THAT SHINES
FARTHEST
SHINES
BRIGHTEST
NEAREST HOME

NOT
How much of
My Money will
I give to God
BUT
How much of
God's Money
will I keep
for myself

The First Work
of the
WHOLE CHURCH
IS TO GIVE THE
GOSPEL
to the
WHOLE WORLD

MOTTOES USED IN THE UNITED MISSIONARY CAMPAIGN

The message will be *inspirational*, presenting with stirring effect the momentous facts of the missionary enterprise. As the late Dr. A. T. Pierson said, "facts are the fuel of the missionary fire." Men who know the facts and have seen the victories of the Church at work on our frontiers, in our cities, among the immigrants—who have witnessed the darkness of heathenism illuminated by the light of the Gospel—are the ones who will present the message so that there should be a great conflagration as a result of this campaign.

It is also to be a very *practical* message. Too often have men been satisfied with mere inspiration without action. Because a great address has been delivered and the hearers have appeared to be mightily moved in spirit, it has been taken for granted that the victory is won. But sad experience has taught that inspiration, without a considerable amount of perspiration, does not win the battle. Those who have to stay at home have something to do for the salvation of our great cities, for the redemption of our beloved land, and for the evangelization of the world. How shall they do it? A program of prayer and of education, a program of finance and of service, will be strest until every man who hears the message will feel that he must have a share in this great undertaking.

The message will be *strong* and *positive*, and not *apologetic*. The day for apologizing for missions, thank God, is passed, and passed forever. The appeal in this campaign, if it is to win, must be of a virile character and must appeal to the heroic and sacrificial. The Christian men of America do not ask an easy task—it would make no appeal to them. They have not lost the fire and heroism of their ancestors, nor has the iron departed from their blood. What challenge is there to-day compared to the missionary challenge to rally such men for a vigorous world-campaign?

Is it too much to expect that this kind of message, appealing as it must to all that is high and holy and heroic, will find a ready response in the hearts of a host of devoted men and women? May we not believe that under the leadership of the divine Son of God they will hasten to obey the summons to the conquest of a world? If that shall be the outcome then our generation may expect to see the accomplishment of the mighty task to which our great Captain and Leader has called us. Then "He shall see of the travail of His soul and shall be satisfied."

Features of a Standard Missionary Church	The Every-Member Canvass—How?	The Every-Member Canvass—Why
1. A Missionary Pastor. 2. A Missionary Committee. 3. A Missionary Sunday-school. 4. A Program of Prayer for Missions. 5. Systematic Missionary Education. 6. An Annual Every-Member Canvass for Missions. 7. The Weekly Offering for Missions.	1. Conduct educational campaign. 2. Hold men's supper. 3. Exhibit church statistics. 4. Set financial goal. 5. Appoint canvassing committee 6. Canvass membership. A. Going Two by Two B. For Weekly Offering 7. Adopt Duplex envelope 8. Report progress often. 9. Complete canvass soon.	1. The only method that enlists entire membership. 2. Compels personal consideration of duty. 3. Supplements public instruction. 4. Increases number of givers. 5. Increases all offerings. 6. Develops new workers. 7. Reclaims lapsed members. 8. Promotes fellowship.

BEST METHODS FOR WORKERS AT HOME

CONDUCTED BY BELLE M. BRAIN, SCHENECTADY, NEW YORK

MISSIONARY SUGGESTIONS FOR CHRISTMAS PROGRAMS

RIGHTLY viewed, Christmas is the most distinctively missionary holiday of the year, and should be kept as such by Sunday-schools, Young People's Societies and missionary organizations of every description. The angelic message of the first Christmas day, "Behold, I bring you good tidings of great joy, which shall be to ALL THE PEOPLE," has a distinct missionary note which should always be sounded.

The Christmas missionary meeting should be the brightest and best of the year. The room should be decorated with Christmas greens, the program be made attractive with music and other special features appropriate to the great day, and through it all should run a note of good will to men and joyous thanksgiving to God for the unspeakable gift of His Son.

Special emphasis should also be placed on the giving. It is an almost universal custom to give gifts to persons on their birthdays, yet on Christ's birthday the majority of Christians have fallen into the strange habit of giving gifts to one another and forgetting all about Him. This has been especially true in the Sunday-school where the children of well-to-do parents, already surfeited with gifts and goodies at home, have been taught the pleasure of receiving at the Christmas entertainment rather than the blessedness of giving. Now, however, a gradual change is being effected along this line. In an increasing number of schools what is known as a "giving Christmas" has become the rule, *i. e.*, a Christmas in which the children bring gifts to the Lord Jesus to supply the wants of His poor and needy ones at home, and extend His kingdom throughout the whole earth. It is to be hoped that the old-fashioned "receiving Christmas" will soon be a thing of the past—at least in every well-to-do school.

A Novel Christmas Entertainment

At the missionary conferences of the Missionary Education Movement held at Silver Bay last July, the Rev. George F. Sutherland, secretary of the Department of Missionary Education in the Methodist Episcopal Church, told of a novel Christmas entertainment given by the Sunday-school of Christ Methodist Episcopal Church in Madison, New Jersey, a suburb of New York, at which gifts were brought for foreign missions as well as the work nearer home.

The idea of a giving Christmas was new in this school, and at first there was a good deal of opposition on the part of the teachers, on the ground that the children would be disappointed if they did not receive the usual gifts of candy and toys from the tree. Finally a compromise

was effected. All the gifts were for some form of missionary work, but there was a social gathering after the program, at which ice cream was served.

There was a Christmas tree gaily decorated as in former years. But instead of having a lot of gifts around the tree, the children brought the gifts themselves, each class having decided beforehand what the nature of its contribution should be. The program consisted largely of "stunts" performed by the various classes in presenting their gifts.

The Men's Bible Class having agreed upon mittens, socks and stockings, each man carried a pasteboard box containing either a dozen or a half dozen of whichever he had elected to give.

A class of senior boys gave a barrel of apples which they rolled onto the platform themselves.

A class of intermediate girls prepared a dinner for a poor family. Before presenting it they gave a little dialog on the platform, in which they discust what they should give and how it should be prepared.

A class of senior girls packed a box for a hospital in China containing bedding, bandages and a little table linen. Representing themselves to be a class of Chinese girls on the Pacific Coast, they gave a clever little dialog in which the needs and conditions of the Chinese people were clearly set forth.

A class of intermediate boys brought a rabbit apiece (not live ones, of course) which they presented in a novel manner. Transforming the platform into a street corner where they had agreed to meet to go hunting to get rabbits for Christmas dinners for the poor, they came in a few at a time with their guns. One boy happening along who had not been present when the plan was agreed on, the whole thing had to be explained to him. He immediately went back to get his gun. On his return the whole class went out the side door of the church, fired off a few blank cartridges, and came back with a dozen rabbits! It was great fun for the boys. They seemed to think it about the biggest thing they had ever accomplished.

A class of junior girls, wearing sunbonnets like farmers' lasses, brought in potatoes; another, with the girls drest in the quaint costume of the maid on Baker's Chocolate, gave packages of chocolate. A third carried in a large wooden box of "Shredded Wheat," and made clever use of Shredded Wheat advertisements.

A class of little girls from the Primary Department gave cans of Campbell Soup. They were drest as "Campbell Kids" and recited Campbell Soup verses.

The program closed with a tableau by the Beginners' Department. The children were drest ready for bed, and had their stockings filled with oranges, their contribution to the Christmas party.

With the exception of the gifts for China and some supplies for poor families in Madison, everything was shipped that night to Newark, New Jersey, the nearest point of need, to be used in City Mission Work.

It proved a most interesting and profitable entertainment, and was voted a great success by the entire school. "Gee! that was a lot better

than candy," was the enthusiastic comment of one small boy.

A Home Missionary Entertainment

The Sunday-school of the First Baptist Church, Bennington, Vermont, gave a very successful and helpful Home Missionary Christmas entertainment last Christmas, preparations for which began with Rally Day. Mrs. Alfred S. Davis told the story at Silver Bay last July.

On Rally Day, held in the previous October, each class was asked to drop into a box a sealed "Declaration of Purpose," *i. e.*, a sealed envelop containing a statement of something definite the class had decided to attempt along the line of home missionary work during the three months ending with Christmas.

At the Christmas entertainment one feature of the program was the opening of this box. The envelops were handed back to the classes and a representative of each was called to the platform to read its "Declaration of Purpose" and testify as to whether or no the class had lived up to it. Some of the classes had agreed to raise money for various phases of home missionary work; one had promised $25 for new books for the Sunday-school library; another had decided to visit the inmates of the Poor Farm and read and sing to them and keep them supplied with papers, magazines and books. All the classes had done well and made a very creditable showing.

Another feature of the program was the presenting of gifts to the Lord Jesus on His birthday for the extension of His kingdom in needy parts of the home mission field. As the school sends large boxes of clothing and other supplies every year to a Home in North Carolina, nothing but money was asked for at this time. Each class was allowed to select its own special object for its gifts, but was asked to keep that object a secret.

On the platform stood a Christmas tree, beautiful in its living green, but devoid of decorations of any kind. At the appointed time representatives of the classes came forward, one at a time, and hung on the tree some article typical of the special object they had chosen, their contribution being concealed within it. The audience was then asked to guess what the object was.

Among the articles hung on the tree were the following: Small toy ship (Immigrant work); doll drest as an immigrant with an immigrant's pack (also Immigrant work); toy car (chapel-car work); Eskimo doll (Alaska); black Dinah (Freedmen's work); Indian moccasins, Indian doll, and Indian canoe (offerings from three different classes for the North American Indians).

The school is not a large one and only the Intermediate and Adult Departments participated (the Primary and Junior Departments held their festivities on an afternoon during the week following Christmas), yet the contributions amounted to $28. After the program there were games, guessing contests and refreshments.

In larger schools where foreign missions are included also, a great variety of objects might be used. For China, a small Chinese lantern, a shoe or a doll would be appropriate; for Japan, a lantern, parasol, or bunch of chrysanthemums or cherry blossoms made out of paper; for Turkey, a candy box in the shape

of a Thanksgiving turkey; for Siam, a small white elephant; for Africa, a miniature grass hut; for Egypt, a pyramid; for India, a doll; for Korea, a model of a Korean hat; for medical missions, a doll drest as a nurse, a model of a hospital or a tiny satchel such as many doctors carry.

The idea of the sealed "Declaration of Purpose" could be used to induce the children to make Christmas offerings of time and talents to the Lord, the classes being asked to drop their sealed envelops into a box at the Christmas entertainment, the opening to be a feature of the program of Easter Sunday or Children's Day.

Programs for Christmas Sunday

(For a full description of these programs, see *Sunday School Times* for November 22, 1913.)

In the Bedford Presbyterian Bible School of Brooklyn, New York, it is the custom to combine Christmas with missions in the program on Christmas Sunday. Variety and novelty, Christmas joy and earnest missionary purpose have been combined with great success. Outlines of three programs used in this school in recent years are herewith given.

I. *"The Light of the World."* For this program, a large map of the world was hung on the wall and an appropriate talk was given on the world as it was in the time of Christ and as it is now, the whole being made effective by the use of small electric lights. The outline of the talk was as follows:

1. Vivid pictures of the darkness and evil in the world when Christ came (ignorance of children, their neglect or murder by cruel or misguided parents; war, slavery, oppression and other sorrows prevalent in Palestine and elsewhere).

2. The expected Redeemer, the Hope of the Hebrews.

3. Annunciation of the Shepherds and birth of Christ, the Light of the

CHINESE COSTUMES FOR MISSIONARY SUNDAY

World. When the birth of Christ was announced a small electric bulb, connected with a dry battery, flashed out its light on the map at Bethlehem in Judea.

4. Purpose of Christ's coming and His farewell message to His followers to be "angels" bearing the Christmas message to all the world.

5. Gradual spread of the Light around the little land of Palestine, while most of the world remained in darkness.

6. Lands where missionaries have carried the Gospel, planted schools

and hospitals and won converts to Christ. At the mention of each field an electric light flashed out on the map until it was dotted all over.

7. The need of the world to-day. In token of our appreciation of His Christmas gift, God asks us to make Christmas offerings in order that the news of Christ's coming may be carried to those who are still in darkness—as the angels carried the news to the Shepherds.

II. *"Christmas in Many Lands."* For this program members of the school were asked to recite, in costume, stories of how Christmas is celebrated in non-Christian lands. The recitations were taken from the *Assembly Herald* for December, 1909, and were as follows: "Christmas in Pyeng Yang, Korea"; "How the Poo Ying Boys Had a Merry Christmas (China)"; "Christmas at Ludhiana, India"; "Merry Christmas at Elat, West Africa"; "Christmas in the Philippines"; "Christmas in Brazil."

The *Christian* idea of Christmas was emphasized rather than folklore celebrations. The interest was unwavering and a deep missionary impression was made. THE MISSIONARY REVIEW OF THE WORLD and other missionary magazines have published from time to time suitable material for programs such as this. The costumes may either be made or may be rented from the mission boards or the Missionary Education Movement.

III. *"Christmas Messages from Heathen Lands."* This program consisted of recitations by boys and girls from the school in costume, impersonating converts from heathenism in mission lands. The recitations were the actual testimonies of real converts given in the *Assembly Herald* for December, 1909. They came most realistically, like voices from far away, and were very impressive. The testimonies included those from Kim Sung Suk, Taiku, Korea; Elishua of Degala, Persia; Engsih of Ningpo, China; Matias Jaucian of the Philippines; Muragishi of Japan; Yeshwant from Kolhapur, India; and Senora Margarita of Chile.

In connection with each of these three programs there was, of course, a missionary offering, each class being allowed to select its own object and what it should give. Some gave dolls to hospitals in the city, others gave money to Water Street Mission, New York; to a hospital in China; to the lepers in India; to the work in Korea; to missions among the North American Indians; or the mountaineers of the Southland. A variety of objects was suggested by the missionary committee and a few of the classes gave to missions in which they had been interested all the year.

The Missionary Christmas is voted the very best kind of a Christmas in Bedford Bible School and it is hoped and expected that the interest awakened will not only result in present good, through broadened vision and enlarged hearts, but that some of the members will form the purpose to go themselves as missionaries of Christ in response to His last command.

A Mid-Summer Christmas

When Christmas comes many a missionary organization finds itself wishing it could do something for the children of missionary lands who have no Christmas at all save as the

missionaries provide it for them with gifts sent for the purpose by friends in the home land. But it is too late. Anything done along this line must be done long months before Christmas. It takes so long to prepare things and send them to the foreign field.

At Silver Bay last July, Mr. Harry S. Myers, of the Missionary Education Movement, told how one school solved the problem by holding a Christmas entertainment in July! There was an interesting program and a tree on which the children hung things to be sent to a missionary to provide Christmas gifts for the little children under her care. When the real Christmas came, six months later, there was joy in that school over the thought of how happy they were making the children over the sea.

Schools adopting this plan would do well to make an announcement of it at their Christmas celebrations in December, as it takes some time to dress dolls and make and collect other things suitable for the purpose. Nothing of the kind must be attempted, however, without first writing to the denominational mission board to ask where such a box would be acceptable and just what to put in it. Things that make acceptable gifts in one field might not do at all in another, and the cost of duty and transportation make it imperative that nothing be sent that is useless. [Directions for packing and sending such boxes were given at length in THE MISSIONARY REVIEW for September, 1903, pages 682-684.]

The story of Oak-pun-ie, the little crippled girl who found such joy in a Christmas tree in the Methodist Episcopal hospital at Seoul (see "The Happiest Girl in Korea," by Minerva L. Guthapfel, chapter 1) would be excellent to use in this connection. So also would "Tired of Missions."* a dialog by Katharine Young Thaxter, which treats of a band of young women who became tired of missions and voted to give up the work they had been doing, among other things the preparation of a box of Christmas gifts for a mission school in Japan. The second scene pictures the dismay of the missionaries and the disappointment of the children when word is received that no box will be sent that year.

A Christmas Candle Talk

Like Charles H. Spurgeon of London, Mr. Charles H. Yatman, the evangelist, has often given a "Candle Sermon" which has delighted thousands of people. Somewhat enlarged to make it more distinctively missionary, Mr. Yatman's sermon makes a fine talk for a Christmas program.

An assortment of candles of all sizes and many colors, representing different characters and races, should be provided and kept in concealment until it is time to introduce them to the audience. If it is not possible to provide candlesticks for so many candles, they can be fastened singly or in small groups to inexpensive tin pie plates by holding a lighted match for a moment under the lower end of the candle and letting a few drops of the wax fall onto the plate. If the candle is immediately placed on these drops of wax, it will harden at

*"Tired of Missions," by Katharine Young Thaxter, Woman's North Pacific Presbyterian Board of Missions, Portland, Ore.

once and remain in place. The candles must not be placed too close together on the tin plates as the heat will make them melt.

There should be candles to represent the following characters:

The Primary Class in the Sunday-school and teachers (a group of little candles with several large ones).

Miss Fairface from Fifth Avenue (a candle beautifully decorated in colors and gilt).

Tommy Dirt from Tangle-foot Alley (a candle much smeared with soot).

Jim Worst, the drunkard (a large white candle cut almost, but not quite, through to the wick in sections about an inch long, so that it will be unsteady like a drunken man).

Topsy (a black candle).

Mr. Turnback (a candle with a very short wick, that will burn only a short time).

Mr. Preach-the-Gospel (a large candle to represent a missionary).

A group of yellow candles, some large, some small, to represent the Chinese; of black ones, for the natives of Africa; of red ones for the North American Indians; of brown ones for the Japanese, Siamese, or South Sea Islanders. Brown and black candles must be painted, as they can not be bought.

"Shining for Jesus" is the topic of the talk accompanying the candles, the object being to show, by lighting the candles, one at a time, that all classes of people, large and small, rich and poor, no matter where they live or what their color, can become followers of Jesus and shine for Him. By letting one candle light another, the lesson that one person can lead another to Christ may also be imprest.

Other characters can be introduced if desired, those suggested by local conditions being especially desirable. For example, if a missionary has gone out from the church or school, there should be a candle to represent him (or her) and a special set of candles to represent the people among whom he is at work.

No one should attempt to give this talk who is not familiar with giving object talks to children and every precaution should be taken against fire.

Suggestions for the Christmas Program

There is no lack of appropriate material for every part of the Christmas missionary program. Here is a list of some of it that may prove helpful:

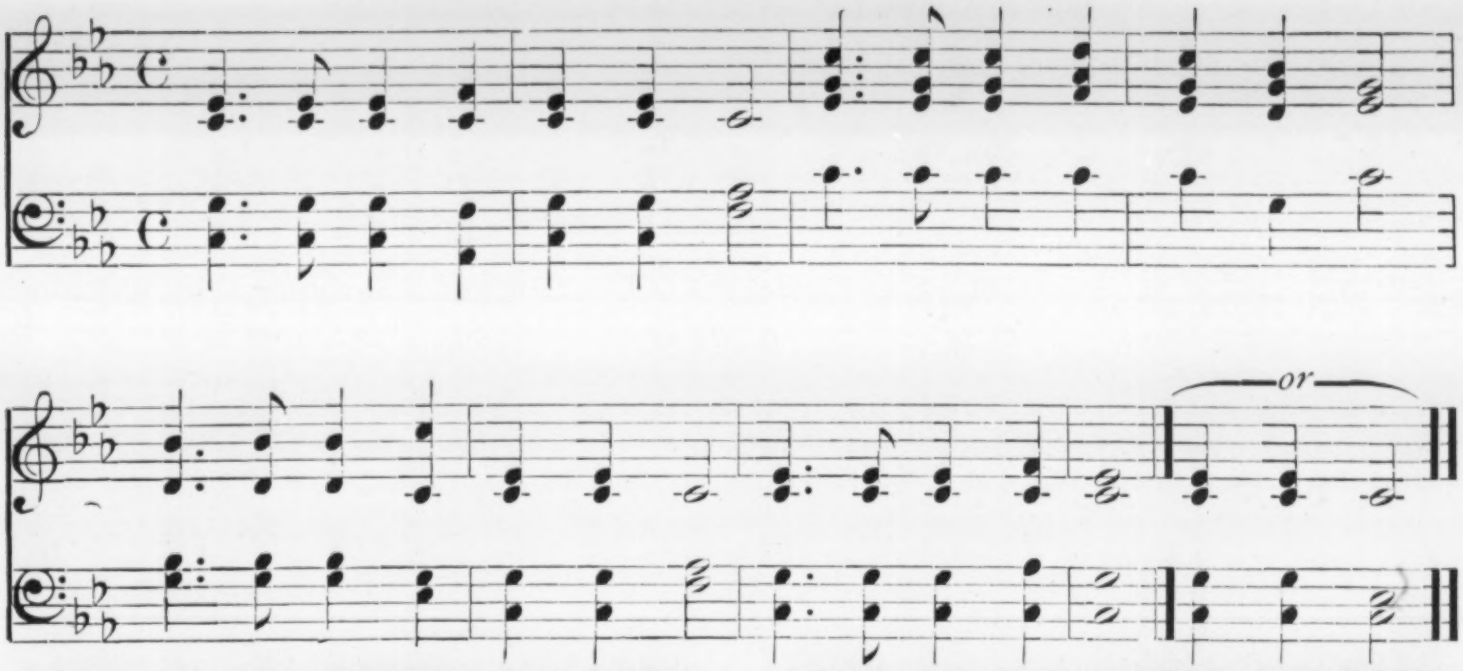
Scripture Lesson. "The First Christmas Gifts." There are many passages of Scripture appropriate for the Christmas meeting, but none more so than Matt. 2:1-11, with special emphasis on verse 11. The story of the presentation of the gifts of the Wise Men to the infant Savior as told in "Ben Hur," book 1, chapter 14, makes an excellent reading to use in connection with this Scripture Lesson.

Prayer. "A Christmas Gift of Prayer for————." In December, 1889, the Rev. James S. Dennis, D.D., contributed an article to "Woman's Work" entitled "A Christmas Gift of Prayer for Syria," that being the month of prayer for Syria in the calendar of the Presbyterian Church. This makes a beautiful and suggestive title to give to the Christmas service of prayer, the topic for prayer in other denominations for December being substituted for Syria.

Music. In addition to the carols

"PLEASE GO SHARES"

Inca Melody Harmonized by Charles Gardner



SONG OF THE BROWN CHILDREN

We have heard of Santa Claus,
We, the children of Peru;
We should like a Christmas, too—
Please go shares with yours!

We have heard of pretty toys,
We, the children of Peru;
We should like some playthings, too—
Tho we're only Indian boys.

We have heard of dollies, too,
We, the brown-skinned Indian girls,
With our black and tangled curls—
We should like to play with you.

We have heard of play-books, too,
We, the boys who can not spell:
Happy English children tell—
Shall we ever be like you?

SONG OF THE WHITE CHILDREN

Listen, Indian girls and boys!
We will answer to your song,
We are happy all day long,
Not because of books and toys,

But because of Christ above,
He who loves us one and all;
He who sees the sparrow's fall,
He who makes us love.

I forgot you did not know—
But He loves you same as me;
Wants you good and glad to be;
Wants you like Himself to grow.

You shall share our books and toys,
You shall love our Jesus, too;
We will all be friends with you,
'Cause we love you Indian boys!

and Christmas hymns found in every hymn-book, it would be well to make use of Christmas music from the mission field. In "Peru, Its Story, People and Religion," by Geraldine Guinness, page 145, there is a native Inca melody with English words, entitled "Please Go Shares!" which would make a fine number for the Christmas program in the Sunday-school. In "Music from the Mission Field" (United Society of Christian Endeavor, Tremont Temple, Boston, Mass., price 10 cents) there are three Christmas numbers that could be used in any society: "Hele I Ke Kula," a Christmas hymn from Hawaii; "Arabic Jubilee," a sweet and plaintive Arabic air with the words, "Hark, the Herald Angels Sing," in English; and "Aya Isa, Yar, Sade Pas," a Punjabi Christmas hymn used as a carol by the natives of Jullunder, India, one Christmas when they came from the surrounding villages and encamped in tents in order to spend Christmas with the missionaries.

A Christmas Impersonation. "God's Christmas Gift," the story of Sooboonagam Ammal, a high-caste Hindu girl who left her home on Christmas night because she was not allowed to worship God, and took

refuge with Miss Grace Stevens, a missionary of the Methodist Church in Madras, would make a fine impersonation for the Christmas meeting, especially of a young woman's circle. It is a wonderful story that never fails to make a deep impression and should be given by a good speaker, a singer if possible, drest in native costume. [A condensed account of the story of Sooboonagam may be found in THE MISSIONARY REVIEW for December, 1903. The costume is easily managed and costs but little. [See "Oriental Costumes and How to Make Them," price 5 cents, Woman's Baptist Foreign Missionary Society, Ford Building, Boston, Mass.]

Christmas Readings and Stories. Wherever the missionary goes he takes Christmas with him, sometimes a Christmas of gift-making and feasting, always a Christmas where Christ is proclaimed as on the first Christmas Day. True stories of the sacrifices great missionaries have made to preach the Gospel on Christmas day where Christ is not known, and accounts of Christmas festivals in mission schools should form a large part of the Christmas program. Here is a list of some of the material available along this line:

"How Twenty Islands Heard the Gospel," a story of Doctor Coke's first Christmas in the West India Islands. [See the *Sunday School Times,* December 14, 1912.]

"Making A Plum-pudding Under Difficulties," how Hannington kept Christmas in Central Africa. [See life of Hannington by either Dawson or Berry.]

"A Christmas with Cannibals," Christmas, 1814, when Samuel Marsden preached the Gospel for the first time to the Maoris of New Zealand. [See the *Sunday School Times,* December 14, 1912.]

"A Hungry Christmas," an experience of David Livingstone in Africa. [See "Last Journals of David Livingstone," entry of December 25, 1866.]

"Christmas with Formosan Head-Hunters." [See "From Far Formosa," by George Leslie Mackay, pages 262-264.]

"Christmas Among the Lepers of Chandag," an account of a Christmas spent with Mary Reed by Doctor Martha Sheldon. [See "Life of Mary Reed," by John Jackson.]

"A Christmas Feast on Tanna," how Christmas was kept on the island of Tanna, where John G. Paton did his first work in the New Hebrides. [See "Lomai of Lenakel," by Frank H. L. Paton.]

"Christmas in the Grenfell Country," how Grenfell and his associates play Santa Claus to the children who live in little huts scattered up and down the Labrador Coast. [See "The Congregationalist and Christian Work," December 12, 1912.]

"What the Reindeer Brought," a brief story of a Christmas in Alaska where Santa Claus visited the homes of the boys and girls in a mission school in a real sleigh drawn by real reindeer. [See "Adventures with Four-Footed Folk," Revell.

"What Christmas Brought to Mock Sen," a beautiful and touching story of the leper discovered in Syracuse, New York, and how a ministering angel in the form of a Christian woman led him to Christ and made Christmas a joy to him. [See the *Sunday School Times,* May 17, 1913.]

The Printed Program. If printed programs are to be used, try printing them on the back of either Brown or Perry pictures of some scene in the life of Christ or on some Orient picture appropriate to the Christmas season. If it costs too much to print them, the work can be done on a mimeograph nearly as effectively.

CHANGING THE UNCHANGEABLE IN CHINA*

BY REV. ARTHUR H. SMITH, D.D.
Author of "China and America To-day," "China in Convulsion," etc.

Administrative Changes

OF all the recent administrative changes in China the one of most practical importance to the people is doubtless that by which the local magistrates are no longer men from a distance, but, generally speaking, are natives of the province itself. They deal with a local council called an I Shih Hui. This body, the constitution of which differs widely in different places, is in reality a close corporation which can often (but not always) neutralize the actions of the district magistrate, and in many cases (but not by any means in all) can force him out of office. Thus for the first time in the age-long history of China is most realized the ancient dictum of the book of history, that "the people are the root of the country." It is, unhappily, necessary to add that if, as not infrequently happens, the scheming and evil elements always found in organized society are predominant, the I Shih Hui only established a new form of social and political tyranny which can neither be resisted nor overthrown, the monarchial King Log being replaced by the republican King Stork. On the other hand, if the local council really responds to and represents the popular will, the latter have at a bound practically attained complete self-government. It is one of the historic puzzles of China that a people with such an innate, developed, and confirmed respect for law, have in practise never been able to keep order throughout the whole empire. Somewhere a rebellion was always in evidence, appearing, or perhaps just disappearing. Piracy on the seacoast and brigandage inland have been at certain seasons the normal conditions of almost every province, but of some far more than of others.

The "quiet anarchy" which has been remarked during the past year has always existed in China, and we may add will exist, until the grave economic problems of this great land and great people find some approach to solution. And this will be true in the future as it has been in the past, quite independent of the form of government. It is an ominous sign that the bomb which exploded at the railway station in Peking in 1905 upon the occasion of the departure of the commission to study constitutional government abroad, has been followed at frequent intervals by similar attacks upon public men with this and with other weapons. Political murders have become endemic in China, which in this respect at least may be said to have become thoroughly modernized.

The administration of the provincial governments and of their subdivisions, always complex, has under the republic become far more so than ever before. The old titles of office are almost entirely abolished,

*Conclusion of Chapter I in the China Mission Year Book for 1913.

and new ones have sprung into general use, which often turn out to be those current in ancient dynasties, such as Tutu for governor. The civil and the military in this period of transition are no longer strictly delimited. Prefectural and sub-prefectural cities (*fu* and *chou*) as well as the peculiar class known as *t'ing,* are all to be abolished, which must involve the renaming of many cities. In some provinces, as Shansi, this seems to have been already accomplished, but for some unexplained reason in others little or nothing has been heard of it. The laws of the great pure dynasty are (theoretically) no longer in force, but as no code, and especially no criminal code, has yet been adopted to take its place, decisions are at the discretion of the magistrate, with results upon which as yet it is difficult to generalize with safety. There is a (theoretical) revolution also in the methods of the collection of taxes, of reckoning cash into silver, and the like, but in this (as in everything else), there is no uniformity.

Financial Problems

For many months together scarcely any provincial funds were remitted to Peking, the general government being compelled to depend upon small loans, and to subsist mainly upon the income of the state railroads, which has been maintained at a gratifyingly high figure. Railways have now become thoroughly naturalized in China, and generally speaking they are everywhere welcomed. The long expected opening last December of the through line from Tientsin to Pukow on the Yang-tze, with the magnificent bridge over the Yellow River at Lokow, was an event of national importance. The traffic on this route, both passenger and freight, is heavy, and is rapidly increasing. The management of all the rail lines leaves much to be desired, especially in the item of responsibility for freight and for luggage, for the convenience and the comfort of the passengers, and for the sale of through tickets on connecting lines with adequate transfer facilities. Some of these greatly needed improvements we are told are already on the way, tho most of them appear to be coming by "slow freight."

The growth of the Chinese postal service continues to be phenomenal and satisfactory, altho the slow routine of official publication does not even yet afford later statistics than to the close of 1911, at which time the service was maintained, and throughout the revolution, with surprizing efficiency. In a country like China where comparative promptness and reasonable security have been almost unattainable, the registered letter and parcels post are peculiarly prized. Its postal improvements exhibit perhaps the most impressive progress which China has made during the past 16 years. Another half generation will doubtless witness such an expansion as now appears incredible. The new government has shown its wisdom in its reduction of the previously almost prohibitory telegraph tariff, and, more recently, cable rates. Currency reform, the promise of which was so cordially welcomed in the British and the American treaties of 11 years ago, seems even farther away than it did then. There are as many varieties of dollars and as many kinds of taels as ever, and there is the same thorny jungle of

"exchange," whether in Chinese cash-shops, in mercantile establishments, or in the foreign banks, with their time-honored formula: "Heads I win, taels you lose." It may be necessary to keep accounts in taels, in some of the numerous kinds of dollars, in silver fractional currency, in ten-cash copper pieces, and in brass cash, until in his hopeless (and helpless) bewilderment, resident and traveler alike learns, more or less successfully, to take joyfully the spoiling of his goods. Customs returns and trade statistics alike exhibit the wonderful business vitality and the recuperative power of the Chinese people. Good government, with an honest and an impartial dispensation of justice under a code of laws approved by Chinese public sentiment, would within a measurable time make China one of the great countries of the earth. The unending problem of how to deal with famine conditions in China oppresses China itself, and more particularly foreigners in China, with its deadly and its accumulating weight. Scientific surveys of famine areas, like that of Mr. Jameson in central China, serve to show the stupendous magnitude of the treatment necessary to adequate control of China's rainfall. Yet within a few decades the vast sums required to accomplish this would all come back in bountiful and uninterrupted harvests. Two deadly deficiencies, however, render China at present as incapable of escaping such calamities as of neutralizing the law of gravitation. There is no available funded capital, and there is no mutual confidence. There is also a third lack, that of scientific knowledge, altho this might be remedied by borrowing the experience with which the western world is overflowing. But national pride and universal distrust prevent.

The Chinese Golden Fleece

A syndicate of syndicates checked by adequate international guaranties, employing Chinese labor and Chinese skill as a medium, might conceivably within the compass of two generations make China the richest country that is or was, but at present the capture of the golden fleece, or the commercialization of the fruit of the garden of the Hesperides would not be more impracticable. In the meantime the lucid report of the Central China Famine Relief Committee is a finger-post pointing to the line along which China must grope her way if she aspires ever to reconstruct the prevailing discordant relations between heaven, earth and man. Every province in China is urgently in need of modern science applied to natural resources, the control of rivers, the dredging of harbors, the afforestation of mountains, the improvement of seed, the intelligent and systematic acclimatization of new plants, the recovery of exhausted soils, the conquests of soda-flats, and a hundred other like enterprises. By these means in some future generation, the "farmers of forty centuries" will for the first time reap the due reward of their unmatched patience, perseverance, and industry.

In connection with the struggle against famine, it is worthy of mention that the practical introduction of the Red Cross Society is an event of international importance, which will be better appreciated by the Chinese when they shall have learned to bring its administration into line with that of the most advanced Western na-

tions. There is in China great aptitude for this type of work, and there is a universal and an overwhelming need. Through the Red Cross organization the numerous existing charities of China, so many of which have but recently lost their income and are falling into desuetude, might be reincarnated and might become a national blessing.

The political uncertainties of the past year have prevented any noteworthy progress in Chinese government education, if indeed there has not been serious retrogression. Wide regions often have no pretense of any primary schools except of the old type, and in other places while the old is tabooed, the new is practically non-existent, or might better be so. Callow youths are turned out by the "short-cut" normal schools (which might better be styled abnormal) to pretend to teach subjects which they themselves have not half mastered, to scholars who have not half learned how to study anything.

Educational Changes

The old learning is hopelessly gone, and the new has not come to fill its place. In many of the higher institutions culminating with the Peking University, there is a mischievous theory of authorized license under the name of liberty, which makes both the principal and the professors subject alike to the "referendum" and to the "recall," demoralizing the whole process of education and boding ill for its future. The Board of Education, itself in a transition state, has seemed to be unable or unwilling to cope with the new conditions.

The Central Educational Conference which met in Peking in 1911, and again the following year, attended by representatives from all the provinces, decided that to require school children to memorize the classical books before they are old enough to understand them is contrary to the principles of modern pedagogy, and that with the introduction of the new subjects the children can not afford the time to commit the classics to memory. The course of study for the middle and higher schools has not been issued, so that we do not definitely know what the government intends to do in them, but it is probable that the Chinese classics will find a place in the course of study when the minds of the students are mature enough to understand them.* The important bearing of this policy upon the moral education of the Chinese people is obvious, and must more and more become an object of serious discussion. The experiment in Japan in relaxing moral restraints without replacing them by religious influences ought not be disregarded in China. The long predicted time when the Chinese, or the directive part of them are more ready to change than to conserve, has already arrived. The city walls of Canton, Shanghai, and Hangchow, are in process of demolition. New gates are opened at the corners of the walls of the capitals of Shantung, and of Szechwan, and perhaps elsewhere. The walls of the Imperial City in Peking have had many openings made in them without gates, for the public convenience. The large plaza between the Forbidden City and the great Front Gate (Ch'ien Men) is now open to public traffic. Market-

*See a letter by Mr. Fong F. Sec in the *Chinese Recorder*, December, 1912.

places for the people, and even parks, are projected in parts of Peking once semi-sacrosanct. The Temple of Heaven and that of Agriculture have been employed as spacious fair-grounds, and the complaints against such "desecration" have come mainly from foreigners. It is certainly desirable that adequate police protection should be afforded to such memorials of an epoch gone by, that they may be kept in a state of suitable preservation for generations yet to come. In all parts of China magistrates are clearing out temples to be used as public schools, and are diverting the temple lands to their support, with or without the consent of the people. In many instances the people themselves take the lead, and the magistrates offer no opposition. At the New Year season the police in Peking (and elsewhere) forbade the explosion of firecrackers as an obsolete superstition calculated to excite ridicule abroad, and to alarm the people at home who might mistake them for a revolutionary attack!

The movement toward a revived Buddhism (if such there be) is probably mainly a device of the priests to save their revenues. In the south priests and nuns alike have been unceremoniously expelled from their monasteries and advised to "go home."

The Western Calendar is thoroughly established in official use, but the people at large almost entirely disregard it, and will have none of it. How is it possible for Chinese to get on with no knowledge of when the first and the fifteenth days of the moon are to fall? The three day or five day markets so intimately interwoven with the greater part of agricultural China *can not* be squared with solar months, for in China "month" and "moon" are synonymous terms. It is indeed the finest example and proof of the proverbial constancy of the moon that despite republican insults she continues to shine on as if nothing had happened.

Changing the Unchangeable

The disappearance of the Chinese queue has been very gradual and incomplete, and despite ill-advised orders from military sources leading to blackmail, terrorism, and violence, this appendage may be said to be throughout rural China very deeply rooted. Even where it has been removed it is frequently laid carefully away, so that when there comes another political overturn it can be deftly tied on again. In northern Kiangsu and in southern Shantung the saying went:

> Yu-liao pien-tzu pu hao hun;
> Ch'u-liao pien-tzu p'a Chang Hsun.
> "One can't subsist if still he wears a queue,
> Yet fears without it what Chang Hsun may do."

Kneeling is practically out of fashion, but some magistrates require litigants who have not changed their style of hair-dressing to kneel, while others are allowed to stand. The pretty Manchu curtsey is gone, or at least rapidly going, and the indispensable kotow is needed no longer, but is generally, as in western lands, regarded as a mark of intolerable servility. In certain circles handshaking has become nearly universal, but the Chinese have not yet learned that the guest should be allowed his choice of forms. As in the troubled wake of the French Revolution titles

are for the most part abolished. Yuan Shih-kai, Dr. Sun Wen, any official of any rank, any man in general, "the butcher, the baker, the candle-stick maker," the blind beggar on the street are all alike *hsien-sheng* or plain, flat "mister." Foreigners are compelled to recognize that the politeness hitherto ingrained in the Chinese is disappearing, leaving behind to take its place, or a small part of it, a compound of stiffness and more than occidental brusqueness which makes one sigh for the former days. Ceremonies, too, are either abolished, altogether, or so transformed as to be unrecognizable. The bride perhaps goes to her wedding no longer in a sedan-chair, but in a carriage, wears a wreath of flowers, and is married with a ring. A compendious essay might be composed on the marvelous changes in Chinese costume, especially that of Chinese ladies.

The Chinese language is itself probably undergoing a more rapid evolution than any tongue used by man. Threats of phonetic alphabets for it are frequently emitted, and in general linguistically nobody knows either where we are or where we are going.

New Women in China

The most comprehensive and far reaching change of all, greatly transcending in importance the spectacular alteration in the form of government, is the potential and in part the actual liberation of the women of China, one of the great events in the social history of mankind. Western influences now readily penetrate everywhere in China, so that we have seen militant women in the revolution, and resolute suffragettes ever since, of whom much more will be heard later. Chinese lady physicians and trained nurses are everywhere in demand at dazzling salaries, and the supply is infinitesimal. The education of the women in China has not been a slow and a normal evolution, but a superimposition upon existing procedure. Chinese social restraints are everywhere tending to break down where the new influences are in the ascendant, and the educated young women of China are in great peril of gaining intellectual enlightenment at the expense of their greatest treasure. Chinese women are now actually appearing on the stage. It is no longer an uncommon occurrence for a young Chinese woman, married or unmarried makes no difference, to address a mixed audience upon a popular subject, at times with surprizing force and fervor. Wild social theories are making—have already made—their way into feminine circles in high life, unchallenged and apparently unnoticed. The abolition of marriage is earnestly advocated. In the autumn of last year a Chinese woman from a distant part of the country made her appearance in the capital of Shansi, and drest in men's clothes, gave an address on the public street in which she informed her auditors that men, and women, and everybody are all on a level (ping teng) and that the five relations are now all abolished. Dr. Sun Wen has declared himself a socialist of a pronounced type. He is honest, able and fearless, and were he once in charge of the ship of state might bring about results which would throw the feats of old Wang An-Shih of the Sung dynasty quite into the shade.

The Parliament

Owing to exceptional circumstances the foregoing general review has been necessarily brought down to the assembling of China's first Parliament, April 8th, and later. With that important event the history of China enters upon a new and a dramatic stage. There is a constitutional struggle—which may easily become unconstitutional between the Provisional Government and the Parliament. The latter, after wasting in bitter quarrels several precious weeks in electting its officers, is thirsting to take into its inexperienced hands the entire destinies of China. Both the Senate and the House are far too unwieldy bodies to be efficient. Party spirit is bitter and acrimonious. The murder of Mr. Sung Chiao-jen in Shanghai in the month of March was a most unfortunate incident, and has come near to plunging the country into civil war. The signing of the Quintuple loan late in April without reference to the views of the as yet unorganized House of Parliament (Chung I Yuan) added a large supply of fuel to the already fierce flames.

General Principles

May we venture to conclude this portion of our inadequate survey with a few general principles?

I. Whatever happens to China the three hundred or more millions of the Chinese people are to be reckoned with as an actual and an increasingly greater force in the world.

II. Events have shown that the historic disunity of the Chinese people is susceptible of being gradually transformed into a unity. This process is greatly assisted by the pressure of foreign powers; by the prevalence of new national ideals; by the influence of a common education; by improved communication between different parts of China; by the wide circulation of newspapers and books of the new type; and especially by representative government in the provinces and in the capital. To this process no limit can be set.

III. The Chinese have shown themselves, especially within the past two decades, as susceptible to world influences as any other people. This must be increasingly true in future.

IV. Chinese respect for law and historic submission to constituted authority has always been tempered by a powerful element of "passive" democracy, which has assumed the right to resist administrative wrongs. The composition of these forces will not improbably make or tend to make, the Chinese "Republic" in some respects a government different from any that the world has seen.

V. History has shown that no country and no alien race can *permanently* dominate China and the Chinese race. The difficulties of such domination are now infinitely greater than ever before and are steadily increasing.

VI. China might conceivably be *overrun* by a sufficient alien force; but no matter how great the force employed, China could not be profitably *administered*. As an inevitable result of such an attempt, no matter how apparently successful, the Chinese themselves would reap most of the advantages, and the country, or countries, making the experiment must eventually relinquish it, or be themselves confronted with financial and economic ruin.

A TWICE-BORN "TURK"—PART III

THE REMARKABLE REMINISCENCES OF A CONVERTED MOSLEM SHEIKH

TRANSLATED BY ARTHUR T. UPSON, CAIRO, EGYPT
Superintendent of the Nile Mission Press

AHMED, the narrator, says: At eight o'clock next morning the Sheikh and his boy were standing on the path by the Ezbekieh Gardens of Cairo. Here they were met by the Bey, who, after exchange of salutations, turned to the Sheikh and said, "Let us go together to a café where I may hear the remainder of your story."

Sheikh: A day or two after the director of the Secondary School had left I saw the Moslems, and the Mohammedite Society in particular, preparing for a new insurrection. They were getting ready various arms as tho they were expecting to meet a strong enemy, and when I asked a friend for the reason, he told me that strict orders had been received from Constantinople, telling the Mohammedite Society to hasten in order to wipe out all the Constitutionalists and to cut down the Christians, for they had taken part with them in aiming at the overthrow of the Islamic law. My friend added that the Mohammedans would probably attack the Christians that very night.

I thanked him and went to the Mutasarrif, whom I found doing his best to collect money to feed the poor Armenians who had fled from the towns and villages between Antioch and Latakia in order to escape from death, which was rampant in the whole province of Adana. At a suitable opportunity I told him privately what had been told to me about the danger to us and the Christians. His eyes filled with tears, and he said, "There is no power and no strength but in God."

I replied: "Doubtless, but God has given us senses and bodily strength with which to flee from danger. Now leave off trusting to the Sufis or to political arguments, otherwise you will be held responsible in this world and the next." He asked me to inform the Committee of Union and Progress, and I went to them with all haste. When I told them the news, I found that they were rather hoping that some decisive action would take place, and were planning to flee if necessary. They also hoped to take vengeance upon the Mohammedites* at a suitable time.

I next went to the Mitrân (Bishop) of the Orthodox Greeks and informed him what his enemies had decided upon. He thanked me and at once went to the Council and told them. Messengers were sent to the ambassadors of the various European Powers and to the Mutasarrif, who, poor fellow, was timid with fear. Steamers and other warships began to threaten Latakia until

*By "Mohammedites" the translator means the (political) Mohammedan Society for opposing the Society of Union and Progress—not religious Mohammedans, who are always called Moslems.

things became more settled by the deposition of Abdul Hamid and the accession of Sultan Mohammed the Fifth.

Before the oath of loyalty to the new Sultan was taken, the peril increased. My house was somewhat isolated toward the Christian quarter, and the roughs used to come each night to strike my strong door, trying to break in, in order to attack me, but God is the preserver of those who call upon Him. Their threatening increased until news came to the East by telegram from the West, and the voices of the Mohammedites were silenced. Joy then became universal and the spirit of the Society of Union and Progress returned.

The Mohammedites hypocritically profest joy and repentance for their misdeeds. When their president was informed of the deposition of Abdul-Hamid he fell down from fear and I awoke him by sprinkling water on his face. His colleagues disappeared, but I advised them to attend the celebrations next morning in order to be in harmony with the Unionists.

Not many days later an order was issued for the Mutasarrif of Latakia to be promoted to the district of Tripoli on account of his care for the Armenians who had fled from Adana to Latakia. When news reached the ears of the Unionists they united with the Mohammedites, and retrogrades, and all the inhabitants, and sent telegrams asking that the Mutasarrif might be kept in Latakia. The retrogrades wished to whitewash the dirty patch on their past history in the eyes of the Mutasarrif, and the Unionists requested it because he himself wished to remain in Latakia.

Arrest of the Leaders

Not many days passed before a telegram arrived in cypher ordering the arrest of the leaders of the insurrection, those who had attacked the Director of the Secondary School and those who had led the masses to attack the Unionists and the Christians. They were all to be sent under guard to Beirut to be handed over to the military courts at Constantinople.

As the Mutasarrif knew their names, he gathered them all together by night and informed them that he could not any longer delay arresting them because the order had been issued from the Martial Court. They offered money to the Mutasarrif to allow them to flee, but he would not accept it. They then made an agreement with him that they would send him a ransom for themselves in the shape of a substitute whom they would style the leader in everything that had happened. They offered 100 pounds more, asking him to hurry up and arrest this poor deputy, who should not be allowed to say one word in defense. The Mutasarrif was to write to Beirut that the one sent was a clever, lying, scheming rascal, and that no opportunity was to be given him for defense. He was to be sent directly to Constantinople, for if he once had audience with the Vali, their scheme would fail.

The Mutasarrif asked (while ringing the coins upon the table), "Who is this poor man who is to be the ransom and whose blood is to be

shed on the altar of sacrifice for you?" They said, "It is the Director of the Primary School, who is your confidant in everything. He has received more than a thousand Turkish pounds to get the people's request granted and there has been no section of the local Government not controlled by him."

When the Mutasarrif heard this he replied: "I am surprized at this, for I have marked the integrity of this man; are you sure of what you are saying?"

One of them said, "If you wish, I can bring you ten witnesses from whom the Sheikh took money in the name of your Excellency." The Mutasarrif said, "It is sufficient. Go to your houses; to-morrow morning I shall arrest this poor rogue and send him to Beirut and from there to Constantinople, altho he may have been a Unionist and a Constitutionalist for years."

Arrest of the Sheikh

About mid-day, during the scholars' dinner-hour, a policeman entered the school and informed me that the Mutasarrif was wanting me at Government House. I went, not thinking what was going to happen. When I reached the Palace the Chief of Police told me that the Mutasarrif was in the Court of Management and asked me to wait. I had hardly sat down when the policeman came and said, "The Mutasarrif has ordered me to imprison you in his private room without any one speaking to you. If you say a single word I am directed to call for the help of others and we shall forcibly put you in prison immediately."

I therefore surrendered and entered the dark room, and the door was locked without my knowing what crime had been attributed to me.

My mind remained troubled until the Chief of Police opened the door and entered the room and said that our only friend had sent him to me to comfort me in my loneliness. I begged him to go with all haste to enquire of the Mutasarrif the reason for my imprisonment. He left, and when he returned he informed me that the decree of the Martial Court had been issued and I was to be sent in custody to it for reasons unknown.

I asked him to bring my boy to the prison, that I might see him before I traveled. He brought him. When I was left alone with him I comforted him and told him to comfort his mother. Then I wrote two postcards, one to the head of the Society of Union and Progress and the other to our friend, whom I asked to get from the Governor the truth about the telegram so that I might understand the cause of it. I sent my boy with the two cards, and in an hour no answer came from the Chief, but my friend wrote back like this: "My heart is torn asunder with the sorrow of parting from my dear friend. Your case is unknown, even the Mutasarrif himself swears that he does not know about it. Rest assured about your family. To-morrow morning I will see you off from the port." At this I increased my fear and panic and told my son to bring me my traveling coat in the morning.

When dawn broke, the police took me down, guarded by a few officers, my boy following behind, carrying the cloak. All my friends were as-

tonished at the sight and not knowing the news until I reached the port. They put me into a room and left a soldier at the door to guard me, not allowing any one except my boy to enter.

At mid-day, one of the consuls forced his way into the room, and told me to hold his hand and that he would bring me out, even tho he should be killed in my stead. He said that this was on account of my having informed the Bishop of the intention of the Mohammedites to kill the Christians. I thanked him for his care, but excused myself saying, "It is well known to your Excellency that there is much disturbance in this town. Very likely we may not reach the house at all. If we are caught in the street, those who made this conspiracy against me will stir up all the ignorant masses to shed blood without any cause. I will rather be killed myself than that a drop of innocent blood should be shed in the path of safety. I have surrendered my case to the justice of God. Let His will be done."

The consul replied: "But the Government have determined to send you in the French steamer and I will come down and command the captain to put you in his own private cabin, to keep you there and not deliver you, but to set you free at one of the European ports, and to give you what is necessary in the way of money." He then left me.

Transported to Beirut

Near sunset, a soldier and a policeman put me on the steamer, after having handcuffed me. On the deck of the steamer I saw the consul waiting for me and directing the captain's attention toward me by a motion of his fingers. When the steamer had started, the captain came to me and spoke to the policeman in French, which I did not understand, but the appearance of his face was pleasant and the policeman answered him very politely. He then went away and when he came back he brought a bottle of Cognac and opened it for the policeman and after much talk between them the policeman rose and unlocked my handcuffs, giving me permission to walk on the deck of the steamer.

While I was walking, the captain came with an interpreter and took me into his room. I said to the interpreter: "Tell the captain that I do not wish to flee from the policeman until I know the contents of the letter sent by the Mutasarrif to the Vali. If I find the charge simple I shall not run away, but if otherwise then flight might mean safety. In any case, after a couple of hours the policeman will be dead drunk, for he is a hard drinker. I can then steal from him the letter, open it, and after reading what is therein I can return it to its place." The captain agreed with this plan.

After drinking tea I walked up to the policeman and found very little brandy left in the bottle. Before another hour he had drunk the last drop. Then the captain gave him certain sweetmeats which only increased his drunkenness and he slept a heavy sleep. With all caution I put my hand in his pocket and took out the letter, and went to the captain's cabin and opened it, and found its contents as follows:

"According to the Sultan's decree a private enquiry has been held as to the leaders of the disturbances against the Director of the School and the attempt to attack the Christians and the Unionists and concerning the leaders of the Mohammedite Society and their conspiracies against the Constitution. It has now become clear that the whole of that was by the direction of the Director of the Primary School, Sheikh ——. He is now under arrest to your Majesty, that he may be tried in the Military Court in Constantinople, but having regard to the sagacity and cunning and strength of his self-pleading, without doubt he will at his hearing capture his hearers, giving false proofs of his innocence. In any case, supposing you agree to acquit him of this charge I beg he may not be allowed to come back to Latakia, for, if he once came back, no doubt, there would be a great row between the ignorant ones of his party and the rest of the inhabitants. Therefore, on arrest, I requested the Public Instruction Officer to appoint another headmaster in his place."

As soon as I read this letter and understood from its contents that it was pure fabrication and having trusted in God who cares for his people, having regard to His omniscience and His answer to prayer to those who call on Him, I knelt before God to answer my prayer that he would make the truth of my case clear to those in authority.

I put back the letter and asked the interpreter to communicate to the captain my great thankfulness for his kindness. There was no need to put me ashore in Europe, for the matter was a simple one by the help of God. We cast anchor in the port of Tripoli and I learned from some one of the sailors that my father was in Tripoli, so I wrote him a card saying I was going to Beirut under arrest, probably also to Constantinople on account of a fabricated charge from which I was assured God would acquit me. The card did not reach him until after the steamer had left again. On account of his sorrow and regret he left at once for Beirut but did not reach there until too late.

Imprisoned in a Hashish Den

When I reached the Government House in Beirut they put me in a crowded prison full of roughs of the lowest class from whom I smelt hashish smoking.* I therefore said to the officer who was carrying the cloak for me "Put it down outside, and go and tell the Mamûr of the prison that the Sheikh will not go into this place, and if you put him in forcibly you will be sorry for it, and you will be removed from your post."

The Mamûr came, and before he could speak to me I said "You have made this prison a hashish den for the prisoners. Is it right, therefore, that you should imprison in it one of the Sheikhs of religion and of the nobles of the lands? Have you no humanity, or are you free from such things?" I spoke very angrily, but he replied with all respect and asked me to excuse him and said that he had never told this policeman (whom he curst with all his might) to bring me into this dirty place but would I follow him and excuse him? He brought me to a very clean room where there were political prisoners who had been brought from Damascus, Aleppo and other places,

*Hashish is a kind of extract of hemp, of nearly as baneful effect as opium, its importation is prohibited, but smugglers introduce it secretly.

all of them being suspected as being members of the Mohammedite Society and opponents of the Constitution. After we had made ourselves known to one another we agreed that each should tell his own story to the others. The Mamûr of the prison brought me some bedding, and I slept with all ease and with a free mind.

About three hours after sunrise I was sent for to go to the Vali. I found his Excellency alone in his private room. After we had drunk coffee he asked me to relate to him incidents that had happened at Latakia from the time of the proclamation of the Constitution until I was arrested, on condition that I should not alter a single word. I then related the whole story, during which he repeatedly consulted the official papers that were on his table as tho he were comparing my story with the words written there, until I reached the account of taking the letter from the policeman, at which he laughed. I hid from him the matter of the hashish den in the prison for fear of injuring the Mamûr who had been kind to me.

Then the Vali said, "I beg you to relate what you said last night to the Sheikhs in the prison even tho there be some repetition, my motive being to set you free from this false accusation."

When he said that I learned that there must have been with us in the prison some of the secret police and I remembered that there was among us one Turkish man who did not speak to any one but was writing a secret cypher of which we could not read one letter. Probably he was writing down what we related of our sorrows and was sending it to the Vali by some secret way. I then related everything that had happened exactly as it was engraved upon my heart and the Vali consulted his papers every time until I finished my story. He then said, "I call God to witness that the wicked men of Latakia have fabricated against you a false charge in order to free themselves from what they have done. The Mutasarrif has evidently sold you to them and rewarded your benevolence to him by malevolence. Praise be to God who has revealed the truth to me. Kindly give me the names of the leaders."

"No; never," I replied, "I beg you excuse me from this, for they would not have made this false charge except to get out of their own difficulty. I forgive them for their evil deeds."

After pressing me very much to write down the names, he then said "I am sorry to tell you that you will have to travel to Constantinople, for it is not possible to secure your liberation anywhere else, seeing that the Mutasarrif will, no doubt, have written to the Martial Court something about you, but I can guarantee your exemption from now. I shall write what is necessary."

He then called his aide-de-camp and told him to seat me in the room of the Chief of Police until the steamer arrived. He then left me, promising to write to Constantinople full details. The Chief of Police gave me permission to leave the room whenever I wished to go as far as the tower to look at the garden, only on condition that he knew where to find me when the boat arrived.

Bey: Evidently this Vali was a just and humane man.

Sheikh: He was so, but do not forget that God is the most just and the Most Merciful, and since He is merciful to those who trust in Him he clears the way for them, especially if the trusting one should have suffered injury.

Bey: Praise God, kindly proceed with the story.

In a Constantinople Prison

Sheikh: Next morning I heard from the Chief of Police that I should prepare to travel, for the steamer had come. Then the Vali called me and delivered to the Chief of Police letters which he had promised to send, and took leave of me. Just as the steamer was leaving the harbor I saw my father on the deck of a small steamer coming from Tripoli. I called to him but he did not hear my voice. I was very sorry for I knew how great his grief would be.

On the sixth day I was taken to the prison at Constantinople, It was a dark underground place with hundreds of Sheikhs and political prisoners who were receiving all kinds of punishment, but praise be to God, I only sat there a few hours when I was ordered to be put in a clean room belonging to the officers. On the second day after my arrival I was called to the martial court. There they held an inquiry and I answered every question with absolute truth. The Court then retired and deliberated, and after one hour they came out and called me forward and declared my acquittal from everything with which I had been charged.

The president said, "Your boldness in speech and its literal agreement with everything you said in Beirut has convinced us of your sincerity and innocence. The proper criminal shall receive what he deserves." He then gave me a certificate of acquittal and they let me out.

I went straightway down to the port and found a ship starting for Beirut, from whence I went home to my birthplace. From there I sent to Latakia to bring my family, who, in my absence, had been bearing all sorts of threats and dangers from the Moslem roughs. These men, impelled thereto by the heads of the Mohammedite Society, had declared their readiness to shed the blood of every one belonging to me.

Bey: Did not the Committee of Union and Progress prohibit all this folly? What about the friend of whom you have spoken, did he not care for your family in your absence?

Sheikh: As for the Committee, those of influence in it were officials serving under the Turks, whom I was opposing to my utmost on account of their despotism. I had called upon them to elect their president by a majority of votes according to the law as declared by the central authority at Salonika. I had also used my influence to get an Arab elected president. Their anger against me increased when I went against their wishes. They therefore instructed their roughs that I was not a Moslem at all, but an enemy of the Moslems and a warm friend of the Christians. The result was that I was only subject to danger.

Narrator: Then the men parted, after promising to meet again.

(To be continued.)

AT THE "ALL PERVADING-LOVE" HOSPITAL*

BY FLORENCE E. GOOCH

CHANG NAI-NAI, of Hankow, China, had a sick child. When a Christian neighbor urged her to take the little one to "The Foreigners' Hospital," she replied, indignantly:

"What? Take my only child there? Every one says that the foreigners will take out her heart and gouge out her eyes to make their medicine! I will never go there!"

"All rumors, nothing but rumors," said the neighbor. "Don't you know that the hospital is called 'The Hospital of All-pervading Love'? They have a clever English lady doctor, a matron, and 15 Chinese nurses, and they all have loving hearts. If you take your little girl there, she will soon be quite well."

But the mother preferred to take her child to a native quack, who guaranteed to cure her on payment of an exorbitant sum. When his quackery proved to be unavailing, Chang Nai-nai, in desperation, came to the "All-pervading Love Hospital." Afraid to leave her child with the dreaded foreigners, she was allowed to remain in the ward day and night, and to her great joy, she soon found that the child was recovering.

While Chang Nai-nai thus lived in the hospital she not only noticed the methods of the doctor and nurses and the loving attention which they gave to all patients, but she was also present daily at morning and evening prayer, and listened to the simple expositions of the Scriptures and the clear Gospel teaching. The Christian hymns attracted her, and she learned to repeat several before she left the hospital on the restoration of her little girl. When that day came, she felt sure that the Good Physician who had healed the child's body was able also to cure her sin-sick soul, and she resolved to attend the "Hall of Glad Tidings," and to learn more of the "Jesus doctrine."

After some time of instruction and probation, she was baptized, and has ever since been a Christian—a very imperfect Christian, perhaps, according to European standards of conduct, but still a real Christian in her strong belief and sincere worship. The child so cured and since educated in a Christian boarding-school, hopes to return to the hospital next year to be trained as a nurse.

Some months ago, when the leader of the class to which Chang Nai-nai belongs was leaving China on furlough, she brought a little farewell token, and said:

"Little Elder Sister, I bring you this, not because it is pretty, and because I love you, but because it has a meaning."

The little gift was unwrapt from the scarlet tissue paper, and glittered in the lamp light—a gilt ornament, a cross, hanging from the Chinese character "Fuh." "Do you see the meaning? 'Fuh' is 'Happiness.' 'Happiness through the Cross.' Please take this to remember me, and remember that all my happiness has been through the Cross."

Chang Nai-nai had no merely formal belief in the Cross, for she spoke of Christ's death on the Cross, using a quaint Chinese idiom, and saying, "Jesus for us has on the Cross eaten so much bitterness that we might obtain happiness." What a rebuke the little gift brought! "Jesus for me has eaten so much bitterness!" What have I done for Him?

Chang Nai-nai knows not only the joy of salvation through the Cross, but the joy of bearing the Cross in

*From *The Foreign Field.*

witness and in persecution. She is a type of many Chinese women who would say to us, "All our happiness has been through the Cross. Do you know what our lives have been? When we are born we are not wanted, for we are disappointed hopes, and not precious, as the boys are! A little later our feet are bound, and who shall express the suffering? When we are quite young we are betrothed to unknown husbands, and on our marriage we begin lives of drudgery and slavery in the cruel service of mothers-in-law! But your Christian religion tells us of Jesus, who loves even Chinese women. All our happiness has been through His Cross."

And what are we doing at home that our Chinese sisters may all share in this joy? Are we eating any bitterness with Jesus, or are we denying ourselves the greatest happiness in the world because it is "the joy of the Cross"? To give money, to give oneself, to give one's son or daughter to the foreign field is but to copy Jesus, "who for the joy that was set before Him endured the Cross, despising shame and is set down at the right hand of God."

AMONG A FORGOTTEN PEOPLE IN BRAZIL *

BY FREDERICK C. GLASS, GOYAS, BRAZIL

THREE hundred miles from the nearest white man's habitation, the nose of my "dug out" canoe grazed the edge of a clean, broad sand bank, of the beautiful Araguaya river.

At about latitude 12 deg. S., facing the great fluvial island of Bananal, the small Caraja Indian village of Capitao Joao, pursues the fairly even tenor of its way, far from the disturbing haunts of the white man, and with very much the same conception of life and its duties and pleasures as that held by its predecessors of four centuries ago, ere the paleface drove them from the now far-away shores of Brazil, where they had hitherto reigned supreme.

The redskins who then inhabited this coast were only driven back after many a bloody contest with their invaders, and time and again the battle turned in their favor, and the trained Portuguese soldiery gave way before them. But it was only to renew the struggle under more favorable circumstances, and it is certain that the Indians owe their final subjection as much to the astute diplomacy of the Jesuit monks as to the arms of the invaders themselves.

This Indian village, with its rather neat and regular row of ten huts or cabins of green withes and palm leaves, seemed half deserted, and only a small group of women and children and half a dozen stalwart, highly-colored warriors greeted our arrival.

At first my own presence seemed quite overlooked in the excitement and joy on their recognizing in my pilot their long-lost relative Odidi. More than a year had passed since he had left his native village on a journey to see the white man's world—a journey which had finally landed him in our home in Goyaz city, on the headwaters of one of the Araguaya tributaries, where exists an outpost station of the Evangelical Union of South America. Here he was back again, with a great deal of superfluous clothing, a straw hat, a very extraordinary collar and tie, and an old alpaca jacket, which he had specially brought with him from Goyaz, as trophies of civi-

*From *The Neglected Continent.*

lization with which to dazzle the eyes of his numerous and worthy relatives.

His completely unclad brethren gathered around in very critical array, and Odidi seemed vastly ashamed of his shirt, and hung his head. His little cousins, however, thoroughly enjoyed themselves, literally dancing round him with glee, frequently stopping to examine, in a very embarrassing way, every detail, every button, of his modest outfit. When, however, his hat was removed, and it was seen that his long black hair was cropped, a kind of shudder went around the long-haired group, and shortly afterward I saw them trying to trim up what remained more to their liking.

The majority of the inhabitants, including the Chief (Capitao Joao) were away on one of their usual fishing and hunting expeditions. For this their sole and sufficient equipment is the bow and arrow, which is as convenient for shooting a fish as for spearing a chameleon or landing a wild duck, for their skill with the weapon is amazing.

A White Man's Advent

After a while my presence was noticed, and for some time I was eyed in much the same way as the small boy first gazes at a grizzly bear; and the Caraja children, with queer little cries, ran for protection behind their mothers, who looked rather scared themselves. And yet I was not half so civilized-looking as Odidi, with my bare legs, and crumpled panama, in which the parrots had bitten two big holes. I was nearly as red as an Indian with sunburn, and looked as near like a savage as I knew how, but even the great scarlet macaws perched on the cabin tops detected an impostor, and started screeching as only macaws can, drowning all other sounds in their scathing denunciations of the reskins' hereditary foe.

As if this were insufficient, an elderly lady of the village, who evidently did not waste much time consulting fashion plates, completed my discomfiture by raising a high-pitched howl over Odidi, which could be heard half a mile away.

Before nightfall I had managed to overcome the reserve and timidity of the whole village, and succeeded in drawing their smiles, while the children began to renew their natural happy manner. Soon after sunset I heard, far away over the dim expanse of water above the village, some faint but oft-repeated cooing cries, which were answered by a loud chorus from the village. It was a fleet of canoes returning home with the day's catch, and everybody seemed to brighten up in the anticipation of a good meal. Each canoe, constructed of a single log of wood, hollowed out by fire, was laden almost to the water's edge with about a hundred big fish, as well as a few turtles, a few score eggs of the same, a couple of chameleon, and a big bunch of short green sticks.

An Indian Feast

The newcomers gave another aspect of life to the village. The canoes were rapidly unloaded, and the fish and other edible contents, just as they were, scales, intestines, sand and all, were soon piled up on extemporized tables of green sticks, erected between each cabin and its neighbor. A fire produced by the friction of two sticks, was applied beneath these heaps, and soon the smoky frizzling mass—some half-cooked, the rest burned, and all unsalted—was ready for the redskins' stomachs.

Three or four or these fires were burning at once, and intensified by the fat of the roasting fish, their bright rays in the dense darkness that now covered the scene, gave the village an intensely weird and unearthly appearance. Meanwhile the naked redskins stretched themselves out full length round the fires, the soft, clean sand being still warm with the sun's heat, and in quiet, musical voices, they recounted little incidents and adventures of the day,

interrupted repeatedly by hearty bursts of laughter, or short exclamations in a shrill falsetto, while every few words of each speaker drew a chorus of sympathetic "umm, umm's." I took my place in one of the largest of these circles, turning my bare feet to the fire in the orthodox fashion, and with a big, highly-painted, and strange-smelling savage on each side of me, whose only dress consisted of wrist bands (to take the jar of the bow string), and a small tassel tied below each knee, in the case of unmarried men.

One of these latter was a cousin of my pilot Odidi, and had hugged me with great warmth and evident signs of good will, at our first encounter. I might have been a twin brother. After a while the conversation evidently turned on the white man present, as a score of keen dark eyes were turned in my direction, while in the same quiet tone and manner, they discust my person and belongings, tried to make sure that my mustache was not stuck on, and said many things, complimentary or otherwise, which it was impossible to more than guess at.

As I lay there looking back into their strangely attractive faces, with their interesting figures, lit up to fine effect against the dark background by the flickering light of the waning fires, and with the agreeable cadences of their strange language in my ears, I felt my heart go out to these long-forgotten people, and a sense of the utter loneliness, hopelessness and brutality of their lives came over me. They could never even conceive of the realities of the love of God, of Eternal Life, and of the grace of the Lord Jesus. There they sat gazing strangely and wonderingly at me, these beautiful, noble-looking sons of Adam, and I utterly helpless and unable to say what I was yearning to say of the good news of salvation, for as yet I had found no words in their dialect for grace, pardon, or Savior, and could only vaguely repeat "Ah-ado-edanare. Ahado-enanare" (God is good, God is good). But, alas, "Ahaho" also means "moon"! It is true I had not gone there to preach, but to explore and report, with the view of some future attempt to reach them for Christ, but it was none the less grievous to think that I possest the secret of Eternal Life, and the remedy for all their sorrows and aspirations, locked up in my own breast, and was as incapable of expression as a Romish image could be.

The fish supper ended, and the turtles disposed of, an Indian next to me began to address me in a very soft but impressive way, and not without some oratorical effect in voice and gesture. He spoke with a certain dignity and weight, and might have been expounding some profound philosophical views, or discussing the latest theory of the universe. I endeavored to appear interested, and was pretty free with my "umm's" at every pause. This went on for some time, and I began to feel uncomfortable, and when at last he made a long pause and looked at me fixedly in an enquiring way, I felt things were critical. Fortunately at that moment I caught a glimpse of Odidi, who had now joined the company around the fire, and beckoning to him, I made him understand that I wanted to know what his friend was saying. "Umm," said Odidi, after a few words with his cousin, "he wants to know if you would oblige him with a brick of raw sugar!" This is about the highest conception of happiness that a Caraja possesses.

All very picturesque and interesting, but all very cruel and sad; living like animals, and dying like the beasts that perish. How much longer must they perish in ignorance? The way is open, the day of opportunity has come, and the answer may rest with you. Surely it is time to give these forgotten Indians an opportunity to know the power of Christ to transform and save.

HOW A GOVERNOR IN SIAM FOUND CHRIST*

BY REV. HOWARD AGNEW JOHNSON, D.D.

DOWN in the Malay Peninsula a Christian missionary was preaching the Gospel to the multitudes who gathered to hear his message. For more than 30 years he has been a missionary in that country, and he loves the blest work of traveling over the various provinces on long itinerations, often lasting six months. When I saw him in his home in Bangtok he was just starting on a journey of this sort. From his own lips I heard the following story:

Some years ago he was in the Malay Peninsula in a region where he had never been before, and was very much surprized to hear that the governor of that province believed in Christ. He inquired if any missionary had ever been there, and was told that no preacher had visited the place, but that once a man was selling copies of a book. The governor heard of this book, and bought one of the volumes. Now the teachings of this book, according to the report that came to the missionary, were very like his preaching. He exprest a desire to see the governor, and was told that a messenger had gone to announce the stranger's coming. Soon he received a request to visit the palace, which he did, accompanied by his wife.

As they entered the beautiful grounds about the palace, they saw through the trees an old man with a gray beard, clad in white, standing on the veranda of the house, and by his side his wife, also in white. When they caught sight of the approaching visitors, they exclaimed: "Hosanna! Hosanna!" When they were all seated together on the veranda, the old man told of their remarkable experience. Thirty years before, when he and his wife were one day mending some of their broken idols, he suddenly stopt and called her attention to the wonderful character of the human hand, capable of making so many things. He said that his hand was a greater thing than these lifeless images they were mending. Then he declared that human beings, intelligent and creative, were greater than these pieces of wood and stone that they shaped into images and worshiped. "How absurd it is for us to worship these dead things, as if they could do anything for us!" he exclaimed. His wife agreed with him, saying that she had often thought the same thing. They decided that they would worship these creatures of their own hand no longer, but would destroy them. This they did, and returned to the empty room from which they had taken the idols, wondering what they should worship now. The governor said to his wife: "There must be a Being greater than man who made man, and the earth and the stars. We will worship him, the greatest Being in the universe." For thirty years they had been going together into that empty room to bow before their God, "feeling after him, if haply they might find him," as the Apostle Paul said to the Athenians. It was a striking instance of Paul's statement, in his letter to the Romans, that even thoughtful heathen are led to believe in a great Being because of the evidence of his intelligence and power revealed in nature. Paul said: "The invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His eternal power and divinity, so that they are without excuse."

Through all these years these two children of God lifted up their hearts to Him in worship, striving to obey the law of God written upon their

*From "The Famine and the Bread."—International Y. M. C. A.

hearts. But they needed more light, and anxiously hoped for it day after day and year after year. The governor said that at last he heard of a man in his province who was selling a book. A sudden thrill of confidence came into his heart that this book was what he had waited for so long. In eager haste he sent for the man and asked about the book. The man said: "This is the greatest book that tells about the greatest Being in the universe." With trembling hands the governor took it. It was a copy of the Christian Scriptures, translated into his own language.

As he read the Old Testament, he said, the pictures seemed very familiar, for they were just the pictures of the life of his country. When the governor and his wife came to Paul's sermon to the Athenians on Mars Hill, where he spoke of the people worshiping the "unknown God," he said: "Wife, we have been living in Athens 30 years."

Through this word of God alone, without a human voice to help them, taught by the Holy Spirit of truth, they came to know the true God and Jesus Christ whom He has sent.

When the governor ceased to worship idols, he told his people of his convictions and practises, but he could not tell them much about any other religious life. When he came to know his Bible, however, he was prepared to teach them and help them to know the truth and obey it. The people had asked him for a statement of his faith, and he told the missionary that finally he had written it down. Going to a little box he took from it his confession of faith and read it aloud. With keenest anticipation the missionary listened to learn what a man thus taught only of God would formulate as his creed. It began thus: "I believe in God the Father, who made all things. I believe in Jesus Christ, the Son of God, as my Savior. I believe in the Holy Ghost as my Comforter and Teacher." The statement contained the fundamental essentials of the faith that is accepted by the Evangelical Christian Church, with no addition of false views. The missionary said farewell to the aged couple, telling them that he soon expected to go home to America to visit his parents. The governor lookt appealingly at his newly-found Christian brother and said:

"Missionary, I am an old man, and may not live until you come again, but I wish to ask one favor. When I die I will go to heaven, but I will be far back among the unworthy ones, for I have been an idolator and have done so little for my Lord. But you will be close up to the throne, for you have had a long life of blest service. Please promise that you will tell Jesus that I would love to be allowed to come near to Him just once that I may see His glory."

This man was the only person who had the right to present any of his people to the king, and he had not appreciated the difference between the kingdoms of the earth and heaven in some of these things. Like a little child he believed and loved his Lord, and in his humility he counted himself one who would sit far down at the feast.

With tears of joy they separated. More than a year later the missionary visited the place again. The governor had gone to behold the King in His beauty, and to realize that he would not have to wait for any special introduction by any man. The governor's wife was living, and was teaching her people the truth as it is in Jesus.

There are many instances of the people who have been led to know the true God and to find peace and joy in Christ simply through the reading of the Bible, without any person to teach them. The Holy Spirit has been their teacher, leading them into the light of life. *It is a striking evidence of the sufficiency of the Word of God to give all men everywhere all the light they need to make plain the way of salvation.*

EDITORIALS

CHRISTIANITY A UNIVERSAL RELIGION

THE Japanese have, as a nation, objected to Christianity on the ground that it is a foreign religion. Many of those who are convinced of the truth of Christian teachings have claimed that the religion must be adapted and improved to meet the requirements of the Japanese mind and customs. This would be a "denatured" Christianity and would not be the "power of God unto salvation." Dr. H. Kozahi, a Japanese pastor in Tokyo, has written an able answer to the objections. He shows that Christian religion, like all truth, is not local but universal in its application and appeal. The question is not: From whence did Christianity come, but are the revelations of God, the principles of life and the way of salvation as taught in Christianity, true or false? Japan and any other nation should no more hesitate to accept religious truth from Europe or America than they should hesitate to accept scientific and historical truth. As Dr. Kozahi points out, a Japanese leader, Jun Ohashi, formerly sought to exclude modern medical and surgical science on the ground that it was foreign and that Japanese physical nature was different from European.

It is unnecessary for any people to adopt the many traditions and practises that have adhered to Christianity and are not an essential part of the religion of Christ. But all nations and peoples who have accepted God as revealed in Christ and who have sought to conform their beliefs and practises to the teachings of the New Testament, have been strengthened and uplifted. It is only partial or distorted views of Christianity that hinder national progress. True religion develops the best that is in a man or a nation.

The real difficulty that stands in the way of a man or a nation accepting Christ is either an unwillingness to conform evil habits to His laws and principles, or it is pride and self-satisfaction. If Christ comes in, then evil must go, if He becomes supreme individual talents may be developed and find expression, but self-content must be uprooted. The greatest danger to any man or any nation is to be without God, and weakness and failure are in proportion to the dimness of the knowledge or the lack of allegiance to God.

PRAY FOR WORLD-WIDE POWER

OUR God is not limited in His power but He is limited by the channels through which that power is exercised. There are united efforts to arouse the Church and united efforts on mission fields. Most of all we need a world-wide union in prayer for spiritual quickening at home and abroad, individually and collectively.

The Home and Foreign Missionary leaders of the United States and Canada are engaging in an extensive and important cooperate work which is described on another page. The object is to inspire the church-members to become intelligent missionary workers, supporters and intercessors. Of the more than 20,000,000 of Protestant church-members in North America, less than one-half are doing anything or giving anything to bring the world to Christ and the Gospel of Christ to the world.

During the extensive campaign now in progress and in preparation for the personal canvass in March, 1914, the executive committee has appealed to Christian people everywhere to join in prayer for God's guidance and manifested power in this undertaking. In private prayer, in the home, in the church services, and in other meet-

ings, it is earnestly urged that unceasing prayer be offered for a mighty spiritual quickening that will enable the church to strengthen and enlarge its work so as to meet the present opportunities both at home and abroad. This quickening can come only from God when His people show that they are ready and willing. "Ask and ye shall receive."

NEW FEATURES FOR 1914

THE general policy of the MISSIONARY REVIEW will not be essentially altered during the coming year, but every effort is being made to improve every department. Some of the strongest, most virile, most spiritual and best-known writers of the missionary world, at home and abroad, have promised articles. These will be popular in style, with the great facts of missionary history and biography presented in graphic, stirring stories. The illustrations, maps and charts will be numerous and illuminating. The general program involves a rotation of topics, month by month, to cover the world field during the year and to present each month the outstanding events of all fields in their relation to the progress of Christianity.

The new *Department of Best Methods* will be continued under the able guidance of Miss Belle M. Brain, author of "Holding the Ropes" and other volumes. These methods for stimulating interest at home are gathered from actual experience in hundreds of societies and churches. They are unique and successful. Only the best and most practical are given and no church or society can afford to overlook their wealth of suggestions. They will greatly lessen the arduous work of any pastor or committee and at the same time will increase interest and efficiency.

The Clues to the Contents, prepared by Mrs. F. M. Gilbert, is a new feature printed each month on the back of the frontispiece. These "Clues" bring out, in twenty spicy, interest-awakening questions, some of the facts given in that number of the REVIEW. The questions are most useful in helping to interest friends in missions, and in putting life into missionary meetings. Try them.

The Editorial Council has now been formed to help guide the policy of the REVIEW, broaden its vision, and improve its makeup. The Council is not yet complete, but those already promising their cooperation insure its quality and success. These include Rev. Arthur J. Brown, D.D., vice-chairman of the Continuation Committee; Rev. Charles R. Watson, D.D., secretary of the Board of Missions of the United Presbyterian Church; Prof. Harlan P. Beach, Professor of Missions in Yale University; Rev. F. P. Haggard, D.D., Home secretary of the American Baptist Foreign Missionary Society, and Mrs. Helen Barrett Montgomery, missionary author and lecturer, now on a world tour.

The cooperation of every friend of the REVIEW is asked in prayer for the guidance of the editors, in written communications concerning the ways in which the magazine may be made more helpful, and in bringing the REVIEW to the attention of pastors, local missionary workers, missionaries and other intelligent Christians who may be helped by its contents. Notice the prospectus published this month in the advertising pages.

WE THANK THEE

Not for the harvest alone
  But for the field to till,
Not for the gifts we give
  But for the heart's good will,
Not for the great high tower
  But zeal in building up,
Not for the draught we share
  But joy filling the cup,
Not for the evening red
  Or for the bird's sweet call,
  But for joy, joy in it all.

—*Leigh Richmond Miner*

WORLD-WIDE MISSIONARY NEWS

AMERICA

Methodist Men in Conference

A MOST significant and important conference was held in Indianapolis the last of October. Methodist men gathered three thousand strong and were deeply stirred by the ringing appeals and masterly addresses of Robert E. Speer, Sherwood Eddy, Bishop Wm. McDowell, C. A. Rowland, J. Campbell White and others. Stimulating stories were told of what other denominations have done. The Southern Presbyterians have in ten years doubled their missionary force and nearly quadrupled their gifts. One man supports an entire station in Korea, with 13 missionaries and buildings and equipment included. The disciples have been conducting a million dollar campaign and have received $1,100,000. One man offered a million if they would raise $5,000,000 for both home and foreign work. The United Presbyterians reported an increase of average gifts from $1.12 to $6.11 per member at the same time that they increased gifts to local church support—without any effort.

Great results are expected from this conference in stimulating the great Methodist Church to accept a larger share of their missionary responsibility by an increase in the missionary forces and in the average gifts per member.

The Flood of Immigrants

ACCORDING to the figures of the National Bureau, the number of those who landed on our shores last year was almost as large as in the record year of 1906-7. The total for last year was 1,197,892, as compared with 838,172 for the previous year, and 1,285,349 in 1906-7. There was a decrease in departures. In 1911-12 the number of departing aliens was approximately two-fifths of the arrivals. Last year it was only one-quarter, a remarkably low proportion, for the average is nearer one-third. There were some notable changes in the nationality of the immigrants. Never before in one year have so many Slavs entered the country. The total was 388,968, as compared with 362,193 in 1906-7. The chief contributors to this increase were Poles, of whom 174,365 were admitted, the largest previous number being 138,033. The emigration from Austrian Poland was so great that the governor of the province recently ordered the police to arrest all male persons between the ages of eighteen and thirty-six, and liable for military service, who attempted to leave the country, and send them to their homes. The Russian immigrants numbered 51,472, greater by 20,000 than in any previous year. Ruthenians came in larger numbers than ever before. Of the South Italians there were 231,613, an increase of approximately 96,000 over the previous year, and exceeded only twice before. Armenians, Dutch, Flemish, Syrians and Portuguese came in larger numbers than ever before.

New Americans for a New America

THIS was the motto for Home Mission Week, which was observed this year from November 16 to 23.

The Home Missions Council—the federation of the Home Mission Boards, the Church Building, and the Sunday-school and Publication Societies of the Protestant Churches of the United States—and the Woman's Council for Home Missions, invited all of the Protestant Churches to face America's greatest religious problem. To fuse a score of race stocks, with a half-dozen colors of skin, speaking forty languages, and inheriting the most diverse social and religious tradi-

tions, into a single homogeneous, democratic, and righteous nation, is the task that confronts us.

A large amount of attractive literature was prepared for general use.

Comity Plan for Home Missions

THE Home Missions Council has worked out a comity plan under which the different denominations are invited to agree on a distribution of unoccupied territory, so that the various bodies shall respectively become responsible for churching unchurched communities within specified bounds. Obviously this implies a pledge from each party to the bargain that it will not invade territory set aside for another denomination. The scheme is exactly what now prevails on most foreign mission fields. The Methodist Episcopal Board of Home Missions favors the arrangement in principle, but has no power to make or keep the compact until the General Conference of the church orders bishops and district superintendents to observe it. American Christian sentiment, therefore, will look to the next Methodist General Conference for such an order. The Protestant Episcopal Board has answered in about the same terms as the Methodist Board.

It would seem obvious that a plan which has proved itself so useful on foreign fields might well be put into effect on missionary territory at home. —*The Continent.*

Congregational Reorganization

THE Congregational Council in Kansas City last October accomplished three things of note. They adopted a new constitution that increases unification of interest and centralization of power; they adopted a brief and simple statement of belief and they accepted a new plan to coordinate the seven missionary societies of Congregationalism. According to this latter provision all active members of the National Council are members also of the various societies; a Commission of Missions is to be formed with 21 members to consider the work of the home and foreign societies, to prevent duplication, effect economy in administration and secure a maximum efficiency at minimum expense. Dr. Charles R. Brown of Yale, was elected moderator of the council, and Rev. Hubert C. Herring, D.D., is the secretary of the National Council—a new office with large advisory powers.

The Mohonk Conference

DEPENDENT people need friends —in the United States and elsewhere—and they have friends in Mr. Smiley and those who meet each year at Lake Mohonk to discuss the problems connected with the advancement of Indians, Filipinos, Hawaiians, Porto Ricans and other wards of the United States. At the thirty-first annual conference, which was held in October, considerable interest was aroused in the criticisms of Mr. Warren Moorehead of the Board of Indian Commissioners, on the existing conditions in Oklahoma. "The Indians," he maintained after special investigation, "can no more keep their property than a lamb can escape from the jaws of the wolf." Mr. Moorehead proposed that in place of the present advisory board, the president of the United States be empowered by congress to appoint a commission of nine men with adequate salaries and absolute authority, to hold office for ten years. Such a commission would be responsible for the protection of the Indians and for the development of plans for their improvement. Congress, however, resents the criticisms and the federal department rejects the suggestions.

Translating Denominationalism

WHILE the recent Episcopal General Convention was being held in New York, Bishop Williams of Michigan, preached from a Baptist pulpit a striking sermon on Christian unity. He enumerated some of the causes in our life to-day which are making for unity, and then went on to say: "Still more does the pressure

come upon us from the mission fields at home and abroad. What do our denominational differences mean to the Chinese or the Japanese? That fact is illustrated in the attempt to translate our denominational names into the Chinese language. The Baptist Church becomes the 'Big Wash Church,' the Presbyterian the 'Church of Ruling Old Men,' while the Protestant Episcopal Church is rendered into the 'Church of the Kicking Overseers.'

"In desperation, we had to abandon our title and take the old historic name of the Catholic or Universal Church of Jesus Christ. Our missionaries are feeling these insurmountable difficulties, and consequently they are working out a policy of comity, dividing responsibilities, arranging regions of work and spheres of influence. Better still, they are simplifying their Gospel, stripping it of denominational accretions, and giving the people simply the truth of Jesus."

Response to a Missionary Appeal

ON a recent Sunday in the Gospel Tabernacle, New York, Rev. A. B. Simpson so stirred a great audience by an appeal, that $43,142 were subscribed for missions at the close, in amounts varying from $1.00 to $4,000. So eager were some to give that they went forward and subscribed while he was in the midst of his appeal. The most striking incident of the occasion was the dedication of a one-year-old boy, the son of Dr. R. H. Glover, as a missionary. It should be stated that the money subscribed was not all in cash or personal pledges, but was for the most part pledges of money to be collected during the year from local congregations of the Alliance in various States. Nevertheless it represents noble giving.

The Scope of a Missionary News Bureau

A Missionary Bureau, under the auspices of the General Mission Boards of the Methodist Episcopal Church, South, the Southern Presbyterian Church, and the Southern Baptist Church, has been established in Nashville, Tennessee. Publicity is a growing force in every line of work and it is needed by the Church as much as by any other organization.

The Nashville *Christian Advocate* explains that the Bureau represents only a step toward the better accomplishment of the task of the Church in its evangelizing capacity. To make missionary life, enterprise, and development news for the great reading constituency of the secular world is good. To publish this news in the papers of the Church itself is better. To increase the circulation of this Church literature so that the voice of missions may reach the largest number of really interested men and women is undoubtedly best.

Negro Progress in Fifty Years

THE fiftieth anniversary of the signing of the Emancipation Proclamation has been made the occasion for considerable comment on the achievements of the race since becoming free. A Hampton Institute leaflet gives an interesting array of facts to support its statement that no other emancipated people has made so great a progress in so short a time. In 1863 there were 4,500,000 negroes in the United States and their total wealth was estimated at about $20,000,000. To-day the 10,000,000 negroes own over $700,000,000 worth of property. Fifty years ago there were in the South no negro architects, electricians, photographers, druggists, pharmacists, dentists, physicians, or surgeons; no negro owners of mines, cotton mills, dry goods stores, insurance companies, publishing houses, or theaters; no wholesale merchants; no newspapers or editors; no undertakers; no real-estate dealers; and no hospital managed by negroes. In 1913 there are Negroes managing all the above kinds of enterprises.

The educational progress of the race has been no less remarkable than their advance along economic lines. Fifty years ago the education of the negro in the South had just begun. There were less than one hundred

schools, and no institutions of higher education and secondary education. In 1913 there are over a million and a half negro children in the public schools of the South, and over 100,000 enrolled in the normal schools and colleges. The normal and industrial schools number over 400, and there is an imposing array of colleges and professional schools. Especially significant is the increasing demand for an efficient and trained ministry, and the development of theological seminaries to meet that demand.

There has been great progress in religious matters. It is said that no other people have given a larger percentage of their earnings to religious work. Over eight per cent. of the total wealth of the negro is in Church property. There are four large publishing houses which issue only negro Church literature. Sunday-school work has been extensively developed; a laymen's movement is well under way; institutional churches are being successfully carried on in several cities. All the important negro denominations now maintain home and foreign missionary departments. They are contributing over $50,000 a year to foreign missions, and over $100,000 annually to home missions, supporting 200 missionaries, and giving aid to some 350 needy Churches. This is a larger number of Churches and ministers than there were in regularly organized negro denominations when the Emancipation Proclamation was signed.

Patriotism for the Indian

THE American treatment of the Indian from the days of the first settlers is not, as a whole, a record of which to be proud. But there is promise in the plans of the Rodman Wanamaker Expedition of Citizenship to the North American Indian. This expedition, which left Philadelphia with the sanction of the President, is visiting every one of the 169 Indian tribes in the country, bearing to the Indians a message of good will and sympathy from the great White Father at Washington and his people. The mission of the expedition is to heal the old wounds that time has partly closed, and to plant in the bosoms of these original Americans a love for the flag of the country that has adopted them. Each tribe is to be given an American a flag, many of which are already flying over Indian reservations. Altho the Government office on each reservation has its flag, never before, it is said, have the Stars and Stripes floated over the soil reserved for the Indians. The only way, however, to make good citizens of the red men is to make them good, intelligent Christians. It has been found on investigation (as reported in *The Southern Workman*) that almost none of the Indians educated in Christian schools ever return to the customs of their forefathers.

The Jews in Canada

THE Edinburgh Conference declared "The time to reach the Jews with the Gospel is *now,* when they are rapidly drifting away from the faith of their fathers and are groping for something they know not what, and the attempts to give the Gospel to these people have been altogether inadequate." The Board of Home Missions of the Presbyterian Church in Canada is grappling with the problem of Jewish evangelization, which is becoming one of increasing importance. During the last thirty years the number of Jews in the Dominion has increased from 667 to at least 150,000 and the great promoters of the powerful Jewish Colonization Association and the Jewish Territorial Association have prepared a scheme for settling some hundreds of thousands of Jews in Canada.

A Jewish alderman estimates that there are 60,000 Jews in Montreal. Twelve or fifteen years ago, when there were but six or seven thousand, the Protestant School Board agreed to take and educate the Jewish children, provided no change be made in the regulations of the Protestant schools. For the past few years about forty per cent. of the children attend-

ing the Protestant schools are Jews, any they have cost the Protestants $100,000 a year over and above the taxes received from the Jewish rate payers.

The new home of the Toronto Jewish Mission, with the above name, is admirably suited to its work. It was formally dedicated, on the Saturday afternoon of Assembly week, June 7th. There were services both afternoon and evening, and quite a number of members of Assembly were present and took part. One of the speakers told of an incident of last winter, in Knox Church. A Jew and his wife and eldest child publicly profest their faith in Christ, and then the parents presented the rest of their children for baptism, a household of eight. It was like the scenes told in the Book of Acts, where whole households were baptized by the Apostles. The pastor is Rev. B. Rohold, a native of Palestine.

SPANISH AMERICA

An Archbishop's Alarm in Venezuela

THE building of a Presbyterian Church in Caracas, Venezuela, has been made the occasion by the Archbishop for the issuing of a manifesto, addrest to the clergy and the faithful of the archdiocese, which the Protestant missionary calls a splendid advertisement for his work. It is both a lament and a warning, as the following extracts will show:

"The Protestant Temple which they are building in the center of the capital, already raises its height in the face of the towers and cupolas of our Churches!

"It would be very strange and as a last calamity which could come upon our country that this false religion, enemy of the Immaculate Virgin Mary and of the most holy Sacrament, should come at the last hour to leave its fatal tracks among us!

"Therefore, beloved children, we come to recommend to you as an antidote to all these errors of Protestants, the reading of a book written by Monsignor de Segur, which he called 'Conversation about Present-day Protestantism.'

"Give heed, beloved children, to the recommendation which we here make to you to read this precious book, which will leave your souls a superabundance of faith and enable you to look down on Protestanism with the disdain which it merits."—*Assembly Herald.*

A Preacher as Minister to Guatemala

REV. WM. HAYNE LEAVELL, D. D., has been appointed Envoy Extraordinary and Minister Plenipotentiary from U. S. A. to Guatemala. The Guatemala daily papers announce that he is a Presbyterian pastor of great reputation and learning, and also famous in matters of science and philosophy; that he comes from one of the best families in the U. S. and is from the first rank of the typical citizens of the northern republic.

The appointment of a Protestant clergyman to this Roman Catholic country is a new experience in diplomacy. The influence of a strong Christian gentleman may be a mighty factor in the progress of Guatemala and may help to develop a still more friendly spirit between the people of Guatemala and the people of the United States and may also help forward the cause of Christ.

Strange Outcome of Persecution

THE conversion of three officials in an English gold mine in central Brazil led to the establishment of the Brazil section of the Evangelical Union of South America. These men—electrician, stenographer and assayer—were finally forced out of their positions because of their Christian testimony. They put together their savings —$5,000—dedicated it to the Lord, hired a hall in Ouro Preto, the capital of Minas, for evangelical services and undertook long cross-country colportage service. Their center was later transferred to Sao Paulo. Here in three years a Church of 150 converts — all ex-Romanists — has been gathered together. In connection with it are nine established stations with

workers in charge, and nearly 600 baptized converts. One of the native pastors, the late Samuel Mello of Paranagua, was perhaps the most remarkable evangelist that Brazil has produced.

EUROPE—GREAT BRITAIN

China Inland Mission Growth

THE number of missionaries has grown in fifty years from none to 1,040. This number includes 260 associate workers who are in the main Swedish, Norwegian and German. Of the remaining 780 missionaries, a certain proportion come from North America and Australia, but the bulk of them are from the British Isles. It is important to observe that tho the staff numbers 1,040, not all of these are available for active service at the front, so that the need for more missionaries becomes more manifest and more urgent. There are: On the home staff, 28; detained at home, 37; away on furlough, 227; students in China, 45; in the field, 703; total, 1,040. What a remarkable progress, since it was founded in 1865! In forty-seven years it has grown from nothing to a staff of 1,040—an average of a clear increase after all loses of 22 per annum. There are few other foreign missions (if any) that can show such a record as this one which has gone forward so bravely, trusting in God. In addition to the staff of foreign missionaries, the C. I. M. has 21,190 recognized Chinese helpers of varying kinds. With the missionary staff and associates this makes a total of 3,230. The communicants number 27,344; and from the commencement there have been over 40,000 baptisms.

Irish Protestants Opposed to Home Rule

IN return for the long-continued support of the Roman Catholic Nationalists of Ireland, the Liberal Party in Great Britain has promised to establish Home Rule in Ireland, with a parliament at Dublin. As three-fourths of the Irish people are Roman Catholics and boast that they are "the most Catholic nation on the whole earth," and as the proposed Dublin parliament would undoubtedly be controlled from the Vatican, the Protestants of the country are stirred to the depths at the prospect of losing the civil and religious liberty which they have so long enjoyed under the present union with Great Britain, a union which secures just and equal treatment to all Irish subjects regardless of religious faith. Tho the Protestants constitute only one-fourth of the population, they produce more than two-thirds of the revenue of the whole country. That means that under the proposed Home Rule regime the Protestants would earn the money and the Romanists would spend it, and spend it, as past experience proves, in the interests of their Church. The Presbyterian, the Protestant Episcopal (popularly known as the Church of Ireland) and the Methodist Churches, which together comprize almost the total Protestant population, have all taken official action on the subject, declaring in strong terms their opposition to Home Rule.

THE CONTINENT

Temperance Laws in France

THE French Government, alarmed at the rapid spread of drunkenness in France, is bestirring itself to drastic measures for its suppression, and with a finely independent scorn for any paltry gibes about "grandmotherly legislation"! The proposed provisions will deprive a creditor of his power to recover a debt incurred for drink; will protect the rights of mothers and children, and deal with the drunken husband; and will forbid the employment in public-houses of boys under fifteen, and girls under sixteen years of age. It makes us feel it is time for our own legislature to "get a move on" in the direction of similar repressive measures.

A German Princess as a Missionary

THE German Sudan-Pionier mission has sent recently several missionaries one of them was Princess Maria Agnes von Hohenlohe-Ingelfingen.

The Kaiser Becomes a Teetotaler

BERLIN, Sept. 20—(Special to *Columbus Citizen*).—Kaiser Wilhelm has become a "teetotaler." This is not a sudden notion of the Kaiser. It is said to be the gradual development from moderate drinking to abstinence covering a period of several years and now resulting from the personal conviction that alcohol is injurious to the individual and an obstructive factor in the development of the nation. Statistics of the havoc caused in Germany by the immoderate use of alcohol are said to have made a deep impression on the Kaiser. Germany is known as a nation of moderate drinking rather than for unusual drunkenness. And yet it is shown that drink causes annually 1,600 suicides, 1,300 accidents, 30,000 cases of delirium tremens and insanity, and 180,000 crimes. More than 60 per cent. of the insane, 52 per cent. of the epileptics, 46 per cent. of the criminals, and 82 per cent. of the immoral women are reported to have been born of drunken parents.

The Zionist Congress

THE world was deeply interested in the recent great Zionist convention held in Vienna. There had been so much bitterness manifested by those who oppose the Palestine colonization movement, that the best informed expected a serious rupture when the meeting convened. Both sides did take strong ground, and the two parties had frequent and serious clashes. The strife between foremost Jewish leaders threatened for a time to break up the convention, but the skies cleared and from it all the Zionists came out all the stronger for the strife. The effort to turn away those who were undecided proved a failure, and before the convention closed, differences were forgotten, and $100,000 was subscribed for a Jewish university at Jerusalem. Much is being done to aid Jews in Palestine to secure employment, and directors of the Jewish National Fund voted 2,000 pounds sterling for dwellings. The money in the banks available with the acquisition of land in Palestine amounts to over $880,000.

A Defeat of Superstition

FOR a thousand years ignorance and superstition have been working hand in hand with religious prejudice. This is especially true in regard to the Jews of Russia and central Europe. It is worse than the witch-hunting mania of four hundred years ago. The latest outbreak of this hatred and superstition that has come to public notice is the now famous case of Mendel Beiliss of Kiev, Russia, who was accused of the murder of a young boy for ritualistic purposes in connection with the passover feast of 1911. There were many similar accusations in the middle ages, but in every case that is possible of investigation the evidence of gross superstition, hatred and ignorance is too clear to give the slightest grounds for belief in such a practise among the Jews.

The astounding thing in the present case is that the Czar of Russia, Nicolas II., and other prominent Russians are said to believe in the truth of these stories of ritualistic murder. Protests against this have been made in many lands by Jews and Christians. In spite of threats and much pressure brought upon the court to find the defendant guilty, Mendel Beiliss has been acquitted. Russian newspapers generally accept the verdict as just, but many fear a popular anti-Jewish agitation that may even end in another pogrom. A band known as the "Black Hundred" has been making hostile demonstrations. Russia is still struggling to emerge from medieval darkness. The acceptance of the full teachings of Jesus Christ and the establishment of true religious liberty is the only hope for a victorious civilization in the Russian Empire.

A Change of Sentiment in Italy

WHEN the Baptist Convention was held in Bisaccia, in Southern Italy, the Mayor attended the reception given to the delegates, and about 800 persons were present at the

service in the chapel. This statement, in a daily newspaper, would mean little if it were not remembered that in 1910 Bisaccia was filled with the cry "Down with Americans! Down with Protestants!" and the Mayor threatened to drive out the heretics, once for all. The Government, to avoid bloodshed, protected Mr. Stuart, the American Baptist missionary, with soldiers, who were sent to Bisaccia and kept there at the expense of the town until complete order had been restored. Over 40 persons were arrested but the Baptist pastor interceded in their favor, asking that they be pardoned or sentenced to a minimum punishment.

This magnanimous attitude caused a reaction so that Mr. Stuart was able to buy ground on which he built a stone chapel and a school. The reaction reached its climax when the Baptist pastor married the daughters of the Vice-Mayor of Bisaccia, who had been one of the leaders against the Evangelicals.

MOSLEM LANDS

Constantinople College

ONE of the results of the Balkan wars is that many of the students of Constantinople College for Women were unable to return at the beginning of the autumn term. Its students, who number more than 300, come from all parts of the Balkans, and represent different races and languages, which in the college come together on a common basis as students of one language and literature. The *Outlook* thinks that if the Balkan States are ever welded into something like lasting solidarity, it will be because two institutions on the Bosphorus—Robert College and Constantinople College—have taught the men and women of the peninsula that civilization is founded on mutual understanding. The need for such training makes the loss of it more to be deplored, and adds pathos to the fact that among others, two fine girls, who would be seniors this year, daughters of Protestant pastors in Bulgaria, write that it is impossible to raise the money for them to go back to college, as the war has taken everything.

The college is entering on a new era of prosperity, with a new campus, fifty acres in extent, and the fine buildings, just completed, which are the gifts of Mrs. Sage, Mrs. Helen Gould-Shepard, Miss Olive Stokes and Mr. John D. Rockefeller.

A Sanitarium on Mt. Lebanon

DR. MARY EDDY of Syria, writing from the heights of Lebanon, reports that building is going on slowly but steadily for the necessary structures of her tuberculosis sanitarium among the Lebanon cedars. The open air dining-room, inclosed in wire screens, is finished, as also two new bath-houses for men and women and a recreation pavilion for men. The foundations are in for the reception hospital and the separate shelter pavilions for the men and women patients. The new water system is also in operation and the fresh supply of running water in every building is considered the greatest boon of all.

Meanwhile, the very limited temporary building which Dr. Eddy placed on the mountain when she first began sanitarium work is crowded with a total of forty-five patients and attendants. Dr. Eddy is raising ten kinds of vegetables in the sanitarium garden and is fighting in every possible way to keep down the cost of living and make her funds serve as many sufferers as she can possibly reach.

INDIA

Councils of Missions in India

ONE of the far-reaching results traceable to the meetings which were held under the auspices of the Edinburgh Continuation Committee is the organization in Bombay last September of the Representative Council of Missions in Western India, the first permanent official interdenominational union of Missionary Societies in the Bombay Presidency. Every mission in the Presidency had been invited to

join. Twenty-five of these had officially accepted the invitation. Among the business transacted was the election of representatives from this Bombay Provincial Council to the National Representative Council of Missions; the decision to take over the work which is now being done by the Western India Missionary Association in respect of the Poona Language School, the Marathi Examination of Missionaries, and a General Educational Committee for the Presidency; plans for taking up work now carried on by the Missionary Educational Union of Bombay and the Western India Missionary Association, and the appointment of a committee on Christian literature for the Presidency.

A Native Indian Christian Congress was also held in Madras for the week of October 6 to 12. Bible readings were given on "Christ, our Exemplar." Evening addresses were on the subject "Heaven and Hell," and evangelistic meetings were conducted in the open air.

One Alphabet for India?

THE illiterates in India are said to number 295,000,000. They speak 200 languages and dialects with over 50 different scripts. They are scattered over an area of 1,500,000 square miles and live in 800,000 villages with only one school for six villages. The average earnings of the poorer classes are 1 1-3*d*. per head per day. When these facts are realized, the importance of a common alphabet becomes immense. Rev. Joshua Knowles, formerly of the L. M. S. mission in Pareychaley, has so far developed his plans for a Romanic alphabet for the whole of India that he was asked to read a paper to the British Association in September. He hopes that state action may follow in due time.

Notable Methodist Ingatherings

THE *Methodist revival among the Telugus* is as remarkable as that in the Baptist Telugu Mission two decades ago. Companies of villagers are reported as walking long distances to attend prayer-meetings, which last far into the night. When they leave they unfold from their scanty garments an offering, sometimes even of a hundred *rupees,* to the Lord's work. There are now 14,000 church-members and the number grows continually. Hundreds of colliers in the mines have been baptized. Railway workers and locomotive engineers are being converted. The pastors tithe their salaries of $50 annually. Farmers come seventy miles on foot to plead for pastors. One pastor came to the station hatless and shoeless to win help for 170 persons whom he had prepared for baptism, by night trips over cobra-infested paths. This makes 600 whom he has won for Christ. Villages resound with Gospel hymns.

CHINA

The New President and Parliament

A few days after his election by the two houses of Parliament, early in October, Yuan Shih Kai was inaugurated with elaborate military pomp and ceremony, at the palace of the Ming dynasty in Peking. His term of office is for five years, and he is eligible for reelection to one term only.

The keynote of his inaugural address was modernization and progress, without too rapid transition from the old to the new. He spoke cordially of education and science and of the need of foreign talent and capital, pertinently remarking that China was like a man possest of buried treasure who yet complains of poverty. He promised also to strengthen the friendly relations with foreign powers and to observe all treaties entered into by the Manchu and the Provisional governments.

Whether President Yuan's financial and political success will equal his military and disciplinary achievements remains to be seen, but the expulsion of 300 deputies from parliament because they opposed his policies and program, the declaration of martial law in Peking, and the recall of older statesmen to power, savors more of Mexican dictatorship than of true Republicanism. President Yuan has a difficult task be-

fore him but it is hoped that he may yet bring order out of chaos.

Confucianism as a State Religion?

WHILE encouraging reports have come of the interest in Christianity shown by thousands of Chinese students, it must be remembered that there are thousands more who have not been touched. We have already referred to the attempt of a former student of Columbia University, New York, to induce the Chinese government to restore Confucianism to its old place as the State religion. Officials regard the movement as of importance, believing that it indicates reactionary tendencies.

The leader of the movement is Che Huan-Chang, one of China's most learned young men, a member of the Hanlin Academy and a doctor of philosophy of Columbia University. He has organized the Confucian Association, which numbers among its ranks some of the most distinguished scholars of the republic, and which has just closed a national convention at Chu-Fu, Shan-Tung, the birthplace and burial place of Confucius. While the state religion movement will probably fail, the revival of Confucianism is one of great importance.

If a state religion were revived many conscientious men in official life would be obliged to decline to take part in state religious services, because to do so would violate their own religious beliefs. Such an act would also create difficulties for Christian schools and Christian government officers. The young Confucian said he did not see why this should be so, and declared that there had never been any trouble of that sort in China until Christianity came in, as the Buddhists and Mohammedans had found it possible to join in Confucian ceremonies.

China's Christian Ambassador

DR. W. W. YEN, the newly appointed Chinese Ambassador to Germany, is a Christian. He is the first Chinese Christian to hold that office. His father is Rev. Y. K. Yen of Peking. The importance of this appointment becomes highly significant when we think of the dreadful year 1900 when China wanted to destroy every Christian in her land: Today she is represented by one.

A Chapel in a Chinese Prison

BY the order of the governor a new prison was built in Fuchau, which is provided with a chapel where the Christian inmates may hold services, and the local missionaries have been requested to appoint regular prison chaplains. Unrestricted privileges have been granted to Christian clergymen to visit the prisons.

Chinese Bandits Capture Missionaries

CHINESE brigands, said to number one thousand, led by the notorious bandit, White Wolf, whom the Government has been fighting for several months, early in October captured five American and four Norwegian missionaries of the Lutheran Church at Tsao Yang in the northern part of the province of Hupeh. Four thousand troops were ordered into the district, but it was suggested that ransoms might prove a quicker means of saving the lives of the captives as the troops were not capable or zealous enough to effect their release. The American vice-consul at Shanghai reported that the little son of one of the missionaries had been killed and other foreigners maltreated by the brigands. Later, when the brigands attempted to force their way out of the city, the Government troops attacked them, and they retired within the walls of the city. Two hundred bandits and eleven soldiers were killed.

A Strange Prayer Meeting

A CONTRIBUTOR to the *Quarterly Record* of the National Bible Society of Scotland reports that in June the Buddhists, Taoists and Mohammedans in Tientsin held an indignation meeting to protest against the slight placed upon their religions by the President when he asked the Christians to pray for the welfare of China. After a good deal of aimless discussion and

mild vituperation, one of the leading men proposed that they should show their patriotism by sinking their differences for the nonce, and holding a monster prayer-meeting of their own. But they could not decide to whom the prayers should be addrest. A prominent Christian, who had attended the meeting from curiosity, suggested that they unite in presenting their petitions to Shang-ti, the term used in the Chinese Classics for the "Supreme Ruler," and adopted by the Protestant millions as the Christian term for God. This suggestion being favorably received the meeting soon changed in character, when fervent prayer was offered by the few Christians present; but when the members of the other religions ventured upon extempore prayer, their efforts are said to have been sadly lacking in coherency and unction.

JAPAN—KOREA

Growth of Episcopal Missions

IN 1861 there was only one bishop of the American Episcopal Church and one bishop of the Church of England in all China and Japan. The first converts of modern missionary effort had not been baptized in Japan. There was but a handful of Christians of any name in China. To-day in both China and Japan there are fully organized national churches. Japan has 7 dioceses with as many bishops, two American, four English and one Canadian. China has 11 dioceses and as many bishops, three American, seven English and one Canadian. In both churches the communicants are numbered by the thousands, besides many additional thousand baptized members and adherents.

Progress of a Generation

CHRISTIANITY has already made great progress in Japan. The changes leading toward the Christian goal are everywhere manifest and there is much to encourage. Thirty years have seen immense changes. Then there was scarcely a church building in the land; now there are 1,600 of them. Then very few acknowledged Jesus Christ as Lord; now there are 84,000 Protestant church-members. Then scarce an ordained native minister; now 665. Then the only Sunday-schools were close to the missionary's home; now there are 1,850 of them. Then the scholars in these schools were largely the pupils in the few Christian schools; now we have 100,000 such childern in the Sunday-schools, and when 12,000 of them gathered in one hall in Tokyo recently it made an impression that has been lasting. Then not a self-supporting church in the land; now 174 of them, and the church is steadily growing in power.

Japan Seeking a Religion

THE Japan Mission of the Southern Presbyterian Church in their annual meeting drew up an appeal to the Executive Committee at home which is to be commended for its statesmanlike quality. The careful study made of the field assigned to the Mission has led to the following conclusions:

"That in order to fully occupy our territory with that end in view, we should establish at least fifteen new stations, in addition to strengthening the seven already partially occupied.

"An increase of 65 ordained men and 69 single lady missionaries, that is 134 in all, will be necessary for the complete occupation of the field.

"That a careful estimate of our needs in material equipment calls for at least $700,000.

"Current statements to the contrary, the day of opportunity has not waned in Japan. We have never had a wider opportunity than at the present time. The nation is seeking a satisfactory basis for its morals, and it is realizing as never before, that morality must have a religious basis. Japan is seeking a religion. Now, if ever, is the opportunity of the Christian Church."

Final Outcome of Korean Trials

THOSE who have been following in detail the prosecution of the Korean Christians will remember that the first trial of Baron Yun Chi Ho

and his five companions was declared void by the Supreme Court, and that when the case was remanded they were tried and sentenced again. The report of this second trial makes it more than ever difficult to understand how the condemnation of the prisoners can be justified, or even sustained by legal technicalities. The Supreme Court on review of the original proceedings held that the evidence did not support the verdict against the prisoners. At the new trial no new evidence whatever was introduced and the prosecution rested wholly on the same alleged proofs that it presented before. On these discredited grounds the court reaffirmed its former verdict so that Baron Yun Chi Ho and his companions must serve their sentence. He is, however, using his term in prison to preach the gospel to his fellow prisoners whom no missionary can visit.

A Korean Missionary to China

THE Korean Church in many respects approaches nearest of all the Churches to the Apostolic Church. It has suffered the fiery ordeal of persecution. Its members are apostolic in their evangelistic fervor and zeal and in their implicit faith in the power of prayer. They consecrate their property and their talents and their time in much the same way that the early Christians did. And now the latest evidence of apostolic zeal is the sending of a Korean missionary to China, Pastor Pak., who is to go as the representative of the Presbyterian Church.

Korea thus answers the argument sometimes made against foreign missions, that there is too much work at home to send missionaries abroad. Altho there are millions in Korea yet to be evangelized, men and women and children of their own people, language and customs, and nation, yet the Korean Christians are willing to send their missionaries to other people. And out of their scanty means, a daily income so small that Americans wonder how they live at all, they provide the salary and expense of their foreign missionary. Koreans are naturally spiritually-minded and strongly religious. Many missionaries believe that the Koreans are to become the evangelists of the Orient.—*Christian Observer.*

NORTH AFRICA

Results of Missions in Africa

"AND now what of the results of Protestant missions in Africa? I submit a few suggestive statistics, quoting first three sentences from Mr. Donald Fraser's book. 'In this wide field of West Africa there are now 20 missionary societies at work and a native Christian community of at least 175,000 souls. . . In South Africa there are now some 30 missionary societies and they claim a membership of a little over a quarter of a million natives. . . In East and Central Africa there are at least 50,000 native members of the Christian Church.' Turning to the Kongo mission I consult the volume lately issued by Dr. Anet, the Belgian pastor, who has recently visited the Kongo in the interests of the new Belgian mission. He gives these totals, confessedly incomplete, as some returns are wanting. Protestant missions in Kongo Belge have 52 stations, 947 outstations, 227 white missionaries, 2,275 native helpers, 22,013 communicants, 34,167 scholars, 10 doctors, 9 hospitals, 25 dispensaries, 7 printing presses and 6 steamers. These figures do not include the English and American Baptist missions in Portuguese Kongo, nor the Swedish mission in French Kongo."

EAST AFRICA

Choosing a New Name

FROM Uganda comes the news that one of the converts recently baptized at Mityana, in the county of Singo, is called "The Last of the Barons." In the days of King Mwanga he was a prominent figure at court, but after Mwanga was exiled he settled down at Kasaka. There he *twice burned down the mission-house.* He chose the name of Jonah, and when he was asked why, he said: "Jonah was a rebel; that is what I have been; now I want to claim my Nineveh." Jonah,

back again in his old home, is already a real influence among the pleople who along with him have all these years been rebelling against the Gospel of Christ.

Another Live African Church

THE Rev. A. W. McGregor of Weithage, in the Kenia province, is greatly encouraged by the fact that the Christians and catechumens are realizing more their responsibility for bringing the truth to the heathen around them. Every Wednesday they go to four large markets where the audiences vary from five hundred to five or six thousand. Another encouragement is that Mr. McGregor can appeal to any of the native Christians to help in any way, either in the services, schools or open-air work. He mentions an appeal which he made in behalf of the British and Foreign Bible Society: "I told the congregation that on the following Sunday we would have collections for the Bible Society to send the Word of God to other nations who were not as favorably situated as even the Kikuyus were. On the following Sunday their offerings amounted to Rs 35 (£2 6s. 8d.). One wrote me: 'I send a sheep, but I don't want my name mentioned lest people should talk. I want to give it to send the Gospel to others.' This sheep was sold for Rs 12 (16s.). A good number of rupees were in the collection. When the Kikuyus give rupees away for God's work there must be some reality."

WEST AFRICA

Success on the Kongo

FIGURES appeal but faintly to the imagination. A volume has just been published by Mr. Kenred Smith, Kongo missionary, entitled "Kongoland, a Book for Young People." Sir Harry Johnston has written an introduction, which contains the following passage, immensely significant as the statement of so competent and dispassionate an observer: "Many of the Baptist missionaries still at work in inner Kongoland have known that region when it was populated exclusively by negroes leading absolutely savage lives, wearing little or nothing in the way of clothes, living under an awful tyranny of barbarous customs, associated with bloodshed and much agony of mind and body. Yet now if any of the readers of this book could go out to the heart of Kongoland, they would be astonished at the aspect of many villages, with their well-built brick houses, their happy, contented, industrious people, clothed to a reasonable extent, and as Christian in thought or behavior as the people of London are or should be."

A Great Revival

THE *Missionary Intelligencer,* organ of the Christian Church, reports that this has been the greatest year their mission in Africa has ever known. Heaven's blessings have attended their labors. The number of baptisms so far has reached 1,301. There seems to be a revival in several of the outposts. When we remember that in the last nine months there have been 331 baptisms at Lotumbe and 468 for the year, we see that the revival must be something extraordinary.

Amazing Growth Continues

THE wonderful Church of Elat, in the center of the West Africa mission of the Presbyterian Board, continues to grow at a marvelous rate. At the midsummer communion the congregation numbered 5,800, and 200 were baptized and received into full membership. The first confession of Christ was made by 140. After service the elders met and advanced 450 from the first to the second class of catechumens. At Eulasi, where a preaching outpost has been established in order to prevent overcrowding of the main Elat Church, there were 3,600 present. Here 27 were baptized and 200 advanced to the second class in the catechism. It thus appears that on communion Sunday the total attendance for Elat congregation in its two houses of worship considerably exceeded 9,000, and the communion additions were almost 300. — *The Continent.*

Gospel Progress in Sierra Leone

ONE mission reports as follows: Number of missionaries 27. Native workers 68. Our mission is located in Sierra Leone, which is a British possession on the west coast, between seven and ten degrees north latitude. It lies between the French possession of Senegal on the north and the independent negro republic of Liberia on the southeast. Its greatest length from west to east is about 180 miles, and from north to south about 210 miles. In addition to this, recently a strip about 25 miles wide has been added to its eastern frontier from Liberian territory. According to the recent census, the population is given at 1,402,785; of these 822 are white and the remainder belong to the indigenous tribes of the territory and settlers from other parts of Africa. Probably no other part of the continent has so many different tribes within so small an area. In the city of Freetown and on the small peninsula can be found the representatives of at least 40 distinct tribes, while some authorities put it much higher. The following tribes are indigenous to the territory: Temni, Sherbro, Mendi, Kono, Koronko, Mandingo, Ulunko, Limba, Lukko, and Susu. The great number of tribes, and, consequently, the diversity of language, makes the field a particularly difficult one, and at the same time has led all the missions to conduct their schools in the English language. Our mission conducts work among the Temni, Sherbro, Mendi, and Kono tribes and the Creole peoples.

CENTRAL AFRICA

Livingstone's "Faithful Nasik Boys."

THE celebration of the cenetenary of the birth of David Livingstone and references in recent letters from the East Coast to the freed slaves remind us of the six faithful Nasik "boys" who, in spite of hunger, fatigue and sickness, bore the body of Livingstone across an almost pathless country for more than a thousand miles, their journey extending over a period of nine months, until they delivered their precious burden to the British authorities at Zanzibar. The Rev. G. W. Wright, of Mombasa, says: "One by one our old friends who were landed here from British warships after Sir Bartle Frere had made his treaty with the Sultan of Zanzibar, are passing away to their rest. Retired Mombasa missionaries, and perhaps their friends, may remember the name of old Leah Rubea; also of Alamasi, afterward baptized Danieli. Both died lately. Old Leah Rubea had a shining face and a smile that was worth having come a long way to assist to intensify. Perhaps it was the suffering these rescued slaves had often to undergo that deepened their natures and steadied them. Alamasi had done a great deal of caravan work before he settled down. In those days he gave little promise, I am told, of becoming a help to us. His baptism and confirmation changed all that."

SOUTH AFRICA

A New Scheme for Evangelization

A LAYMAN, writing in the *London Guardian,* thinks that it is due to the missionaries more than to any other agency that the small minority of white people in South Africa are able to live in security among the overwhelming mass of the native population. If it were not for them, the natives might feel that they had no friends among the whites to care for them for their own sakes, and when natives have before their eyes so many bad examples in white persons, the work of missionaries is needed to show them that such conduct is not the recognized standard of Englishmen and Christians. The writer states that a friend, in answer to some such observations, said it would be much better, instead of missionaries, to send out a thousand traders of such excellent character that they would set an example of higher civilization without preaching Christianity and upsetting natural conditions. "But who is to find the virtuous thousand? Who is to finance them? And supposing the thousand found, what is there to se-

cure that their virtue will be permanent and stand the strain of years of exile and isolation?" The scheme of industrial missions for the training and employment of natives, and for the development of the natural resources of the country, under Christian laymen who are men of business and under missionary auspices, but separate from the missionaries, is very different and much more practical.

Khama's New Church

"THE new church in Khama's capital is not ready for opening yet," writes Miss Sharp of Serowe, "It has taken much longer to build than they at first thought, as there has been difficulty in getting supplies of water. The rainfall has been so small in Bechuanaland this year that the water has had to be brought long distances. Our people have worked well to help with the building, have carried up all the stones as they were prepared, in their wagons, and a number of the men have been working on the building with the white men every day since they began to build. The people have, as you know, collected all the money to build their own church—some £10,000. The women have carried almost all the water used, Semane, the chief's wife, often going with them, to set them a good example. It has been especially hard work for the people this year as there is very little corn in the town, and the people have had to be away at cattle-posts most of the time, where they can get milk. When one goes round the town it looks quite empty, with gates and doors shut."

Strong Drink and Crime

A GRAVE question in South Africa is the relation of the natives to the white race. A kindred subject is the prevalence of crime. The South Africa Commission on the "Assaults of natives on white women" report that the use of intoxicating liquors is one of the chief causes of such crimes. The total number of charges of assault for the Union in 1912 were 115, resulting in 70 convictions. The other causes mentioned are: (1) the large congregation of natives in mining areas, separated for long periods from their native women; (2) the contact with undesirable Europeans; (3) the employment of male natives as domestic servants and nurse boys. Respectable natives have a feeling of abhorrence against such crimes, but when native respect for white women is decreased or when the power of self-restraint is lessened by indulgence in strong drink, sexual and other crimes greatly increase.

The Commission favors the enactment and the enforcement of stricter laws prohibiting the sale of intoxicants to natives, the infliction of heavier penalties on white men and women who supply liquor illegally and the establishment of canteens where non-intoxicating "Kaffir Beer" shall be supplied regularly and in limited quantities.

ISLAND WORLD

American Filipino Policy

FRANCIS BURTON HARRISON, the new governor-general of the Philippine Islands, on October 6th, at Manila, announced the policy of President Wilson toward those islands. The declaration had been prepared by the President before Mr. Harrison left for his post. It is in no important sense different from what has been declared by other presidents to be the intention of the United States government toward the Filipinos—ultimate independence. President Wilson says: "We regard ourselves as trustees, acting not for the advantage of the United States but for the benefit of the people of the Philippine Islands. Every step we take will be taken with a view to the ultimate independence of the islands and as a preparation for that independence, and we hope to move toward that end as rapidly as the safety and the permanent interests of the islands will permit. After each step taken, experience will guide us to the next." There is to be a change in the composition of the Filipino Commission membership. Heretofore five

members of it have been Americans and four Filipinos. Hereafter the majority will be Filipinos.

Raymond Robins, returning from the Men and Religion trip around the world, says that while in the Philippines he learned to believe, contrary to his untraveled impression, that the United States ought not to try setting up the Filipinos to govern themselves any time in the near future. An "anti-imperialist" before, Mr. Robins now tells friends that he thinks the presence of an American government in the Philippines well justified by what it has accomplished for the betterment of life there since the Spanish regime ended.

Open-air Preaching in Formosa

THESE striking examples of results of open-air preaching are given by Mr. Hope Moncrieff: "Some years ago a man stopt to hear a foreign missionary preaching in mid-Formosa. He passed on. Two years later trouble visited his home, and he remembered a few words of what he had heard, and went at once to the nearest church to see if the Christians' God could help him. To-day he is one of the finest Chinese Christians I have ever met. A notorious Chinese criminal was imprisoned by the Japanese. After many years of confinement he suddenly remembered having heard a man preach of Christ, in the streets, years before. He fell on his knees, and prayed: 'Jesus save me!' From that time his conduct changed and he was granted a remittance of sentence. It was a Sabbath morning when he was released, and he literally ran to the nearest Christian church. Afterward he bcame a member of that church."

Former Cannibals Build a Church

THE London Missionary Society *Chronicle* tells of the dedication of a new church at Suau, in its mission in Papua, and Mrs. Rich, of the mission, writes as follows:

"Suau *was* a cannibal village, its people wild and savage and feared; to-day it is one of the most promising in our mission. Just out in front of the present mission house is a huge rock, nearly covered at high tide. This is called 'Tau veu,' or 'man-rock,' and here in past days the people of Suau laid their victims, while the horrible process of dividing the spoil was carried out.

"The church is well built and good-looking, and, as tho a further proof of its consecration, twenty-eight new church members were baptized at the very first service in it. There seems a great and good future before this new church in the old heathen village, and we earnestly hope it may fulfil all expectations. Suau is not 'a city set on a hill' in the actual sense of the phrase, but it is 'a village at a good anchorage,' which out here means the same thing. Boats pass and repass and often anchor at Suau which are never even seen by other villages, and if Suau earns and keeps a good reputation it will travel far."

German Mission in New Guinea

THE Neuendettelsauer Mission had at the beginning of this year in Kaiser-Wilhelm-Land, New Guinea, 16 mission stations with a plantation and sawing plant; 26 missionaries; 17 lady missionaries; 9 merchants. Of these 35 are native workers. Its congregational membership is 3,593. Pupils in the different schools 1,393; inquirers 1,290. The contributions of the native Christians amounted to 169,752 marks.

Unoccupied Fields in Dutch East Indies

THE missionary occupation of the East Indian Archipelago under Dutch rule is far from adequate. Twelve societies are at work there with 266 foreign missionaries. The total population of the Dutch East Indies is about 37,000,000. Of these nearly all are Moslem (35,000,000), while 500,000 are Christians and the remaining 1,500,000 are heathen.

Some of the islands are entirely unoccupied fields: Madura, Bali, Lombok and parts of Sumatra. The greatest obstacle to the Gospel is Moslem aggressiveness. Some fields are espe-

cially fruitful in Christian converts and in this Archipelago large numbers have been won to Christ from Islam. The Netherlands Society is placing especial emphasis on native evangelism and has established six training schools in the last six years. Day schools, hospitals, leper asylums, churches and other forms of work are also bringing encouraging results.

Dr. Baron van Boetzelaer van Dubbeldam has been appointed Missionary Consul or Confidential Agent of the Rhenish Society, to represent the mission before the Government Council.

MISCELLANEOUS

What Missionaries Have Done

MISSIONARIES have translated the Bible into about seven-tenths of the languages of the world's speech.

Missionaries have done more than any one class to bring peace among savage tribes.

All the museums of the world have been enriched by the examples of the plants, animals, and products of distant countries collected by missionaries.

The export trade of the United States to Asiatic countries jumped from about $58,000,000 in 1903 to about $127,000,000 in 1905, which was due chiefly to missionary influence.

Missionaries were the first to give any information about the far interior of Africa. They have given the world more accurate geographical knowledge of that land than all other classes combined.

It is to missionary efforts that all South Sea literature is due; there is not a single case on record of the reduction to writing of a Polynesian language by another than a Christian worker.

The missionaries have expanded the world's commerce. The trade with the Fiji Islands in one year is more than the entire amount spent in fifty years in Christianizing them. A great English statesman estimated that when a missionary had been twenty years on the field, he was worth in his indirect expansion of trade and commerce £10,000 per year to British Commerce.—*Ex.*

Missions in the Sunday-school

THE SPIRIT OF MISSIONS (Episcopalian) from henceforth is to have a Sunday-school department, and says concerning it:

"Doubtless there are superintendents and teachers who do not recognize missionary instruction as being a necessary or desirable part of the Sunday-school curriculum. As a matter of fact, it is the very soul of all successful Sunday-school work, and in its essence is doubtless being inadvertently and unconsciously given by all faithful teachers. The purpose of a Sunday-school is the education of a Christian; a Christian is a member of a body; that body is the body of Christ, and its purpose in the world is to make Christ known. By these steps we arrive inevitably at the missionary idea. In some form the missionary motive has underlain all real spiritual and ecclesiastical progress. But it is desirable to make definite, systematic and attractive this thing which has been too much in the background of our religious education, for from it will flow the inspiration of the whole."

Medieval Worship and Christian Missions

A CORRESPONDENT of *East and West* voices his feeling that those who would imitate the devotion and self-sacrifice of medieval Christians make a mistake in clinging to the same form of expression. During the Middle Ages those who desired to consecrate their money to the extension of the kingdom of God felt that the erection of costly churches was the most effective means of advancing the kingdom of God and His glory. It was not possible then for them to contribute to missionary colleges or to multiply churches outside the pale of Christianity, inasmuch as three-quarters of the globe was unknown to

them. Their spiritual successors today best follow them, not by erecting buildings that vie with one another in cost and magnificence, but by giving their support to those who are promoting Christian worship in places which so far lack the institutions of the Christian religion.

Rome's Meager Gifts to Missions

IT is an interesting fact that the Protestant churches of the world give more than $20,000,000 annually for foreign missions. This fact was brought out prominently through the compilation of statistics made by the Laymen's Missionary Movement. When the startling figures were published, Roman Catholic prelates began to investigate the contributions of that Church with its large membership, and now the general director of the Society for the Propagation of the Faith gives out the information that after canvassing the gifts of that Church throughout the whole world, he finds the sum to be in excess of $6,000,000 for missions, both home and foreign. The Society for the Propagation of the Faith reports about $1,300,000 as passing through its treasury, one-half of which is given in France and one-sixth in the United States.

OBITUARY

P. Z. Easton of Persia

REV. PETER ZACCHEUS EASTON, who was for forty-five years missionary to Persia and Russia, died on September 22d in Tabriz, Persia. Mr. Easton was born May 30, 1846, and after graduation from the College of the City of New York and from Union Seminary went out to Persia and there rendered noble service to the missionary cause.

Dr. Edna Terry, of China

ON August 19th, in Taianfu, China, occurred the death of Dr. Edna G. Terry, who had spent 26 years in China.

A few years ago she became so crippled with rheumatism that she could not do her medical work, and she then took charge of the training of Bible women.

Sailing for Tsun Hwa, China, in 1887, she began the first medical work undertaken by a woman in that city. From a handful of patients the first year, she worked up, with tireless zeal, a training class, and opened a hospital and dispensary. From a hundred or so to thousands of patients treated annually, from brief journeys outside the city to long trips to the Chinese Wall, from a smattering acquaintance with the language to a charming familiarity —all this was the achievement of Dr. Terry. Once she made a famous journey of twelve hundred miles in a Chinese cart. When she came home on leave she used her vacations largely to increase her skill in her profession. No missionary has a more successful record than Dr. Terry.

Rev. Robert Forbes D.D.

THE Board of Home Missions and Church Extension of the Methodist Episcopal Church has lost a valued officer by the recent death of Rev. Robert Forbes, D.D., Corresponding Secretary of the Board. He passed away at Duluth, Minn., on October 25, after being seized with a sudden and serious illness while attending a conference at Eugene, Ore.

Dr. Forbes' career embraces 42 years of ministry in the Methodist Episcopal Church. He was a member of five General Conferences, from 1896 to 1912 inclusive. In May, 1903, he was chosen by the Bishops as First Assistant Corresponding Secretary of the Board of Church Extension and was reelected to that position by the General Conference of 1904. In 1907 the Bishops elected Dr. Forbes corresponding Secretary of the Board of Home Missions and Church Extension.

Dr. Forbes has been recognized as an able and earnest advocate of the cause of Home Missions and Church Extension, and was unsurpassed as a platform speaker. He also possesst high executive ability, and was one of the most brotherly of men.

BOOKS ON MISSIONS AND MISSION LANDS

INDIAN UNREST. Valentine Chirol. 8vo. $2.00, *net*. The Macmillan Company, New York, 1910.

One who would understand the magnitude and delicacy of Britain's problem in India can ill afford to ignore this volume, the chapters of which appeared originally in the *London Times*. The book is cordially introduced by Sir Alfred C. Lyall and offers a discriminating analysis of the diverse causes of current discontent and incipient revolt.

There are "two forces that aspire to substitute themselves for British rule, or at least to make the continuance of British rule subservient to their own ascendancy. One is the ancient and reactionary force of Brahmanism. . . . The other is a modern and, in its essence, progressive force generated by Western education. . . . The most rebellious elements in both have effected a temporary and unnatural alliance on the basis of an illusory 'Nationalism,' which appeals to nothing in Indian history, but is calculated and meant to appeal with dangerous force to Western sentiment and ignorance. . . . It rests with us to break up that unnatural alliance."

The agitators are for the most part men who for personal reasons harbor grudges against the British raj. Brahman influence has been undermined, not so much by overt acts of Government as by the tendencies of the times. Meanwhile England has been educating hosts of young Indians, who have had nothing in view but positions under the Government. The supply has far outrun the demand. Some men with a superb education, more men with a superficial education, many half starved and degenerate, have been fomenting discontent. The malcontents have with the utmost skill combined the power of religion with other appeals. Bombs and the worship of Kali have served the cause. The study of the French Revolution and of the Fenian outrages has cooperated with the revival of the most sensuous and shameful idolatry.

It is to be regretted that the Arya Samaj, which stands presumably for the renovation of the life of India, has given itself so largely to the promotion of a false nationalism. The native states have been influenced, but have not been seriously disaffected. The Mohammedans, numbering perhaps 65,000,000 of the population, have stood loyal, knowing well that their interests are one with those of Britain, but they have been fearful of the increasing influence of the Hindus in the affairs of state. Determined efforts have been made to shake the loyalty of the army, but without material success.

Particularly suggestive to those who are studying and promoting educational missions are the chapters which deal with Government education in India. The author believes that this has failed to meet the social, industrial, ethical and religious needs of the people. There are words of high praise for our missionary educational institutions. Chirol's solution of the problem of religious education in the common schools is this, that "capable and enlightened representatives of the different creeds exercise the necessary amount of supervision in a spirit both of sympathy and of loyalty to the Government they serve."

Another interesting if not convincing suggestion is made regarding the "deprest castes." Fifty millions out of the 300 millions of Hindus are condemned "to a life of unspeakable degradation." Too often these "untouchables" are unable to attend the ordinary schools, "owing to the idea that it is pollution to touch them." "Now the question with which we are

confronted is whether we shall ourselves take a hand in the elevation of the deprest castes, or whether we shall leave it to others, many of whom would exploit them for their own purposes." . . . In the Christian missions, they [the Government] have an admirable organization ready to hand which merely requires encouragement and support. The writer thinks that the usual objections to giving official countenance to proselytizing work can not lie against an effort to reclaim "whole classes which the orthodox Hindu regards as beyond the pale of human intercourse."

The author writes not as a pessimist but quotes Morley's word, "We have a clouded moment before us now. We shall get through it." "The justification of our presence in India is that it gives peace and security to all the various races and creeds which make up one-fifth of the population of the globe." The foundations of British rule are deep and strong. There is a "sentiment of reverence for the crown, wide-spread and deep rooted among all races and creeds in India."

MEXICO TO-DAY. Social, Political, Religious Conditions. By George B. Winton. Illustrated. Map. 235 pp. 50c., cloth; 35c., paper. *Net.* Missionary Education Movement. New York, 1913.

This is a timely and informing volume on the republic (?) so prominently now before the public eye. It is prepared for the missionary study courses and will make an attractive subject for classes or individuals. Mr. Winter writes not as a traveler or a missionary but as a reader who has gathered his material from many sources. The missionary situation is described and emphasized and the political situation is brought down to the beginning of Huerta's presidency (April, 1913). For those interested in missions and for others who wish much information in brief space this is an excellent handbook.

GRIFFITH, JOHN. The Apostle of Central China. By Nelson Britton. Illustrated. 12mo. 143 pp. 9d., *net.* London Missionary Society, 1913.

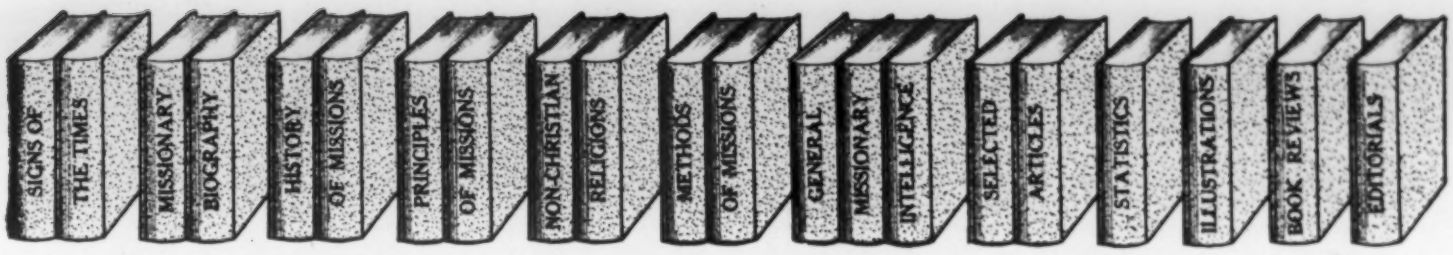
The story of how "the boy preacher of Wales" became "the apostle John of China" is worth telling and it is here given in sufficient detail to make the reader acquainted with a man worth knowing. The story is briefly told but is full of interest and inspiration. Dr. John was a missionary in China for over fifty years and accomplished a great work in Hankow and the Central Provinces. Dr. John was one of the men who has molded the Christian Church in China and his influence still abides.

WHAT NEXT IN TURKEY. Glimpses of the American Board's Work in the Near East. By David Brewer Eddy. Illustrated. 12mo, 191 pp. American Board, Boston, 1913.

While Mr. Eddy has never been in Turkey he has used his many sources of information to good advantage and has perhaps chosen the facts and incidents that interest American readers better than one would have done whose mind was crowded with first-hand impressions. The story of the land and its peoples, the political and religious history is told with a snap and purpose that holds the attention. The work of the American Board is described in some detail, with the successes, the limitations and the opportunities clearly set forth. The few errors concerning the founding of Robert College, etc., are comparatively unimportant. The appendix gives some valuable suggestions for leaders of Study Classes and Sunday-schools. Many besides Congregational circles will be glad to add this to their libraries.

THE APPEAL OF MEDICAL MISSIONS. By R. Fletcher Moorshead. 12mo. 244 pp. 2s. 6d., *net.* Oliphant, Anderson and Farrier.

Medical Missions makes a stronger appeal to the average man or woman than any other form of Christian work. Mr. Moorshead has here presented a more complete statement of the basis, the need and the power of this arm of the missionary army than we have seen since the volume by John Lowe. The basis and the progress of the work is set forth in a convincing manner and facts and incidents are put in a way to deepen interest and arouse to action.



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